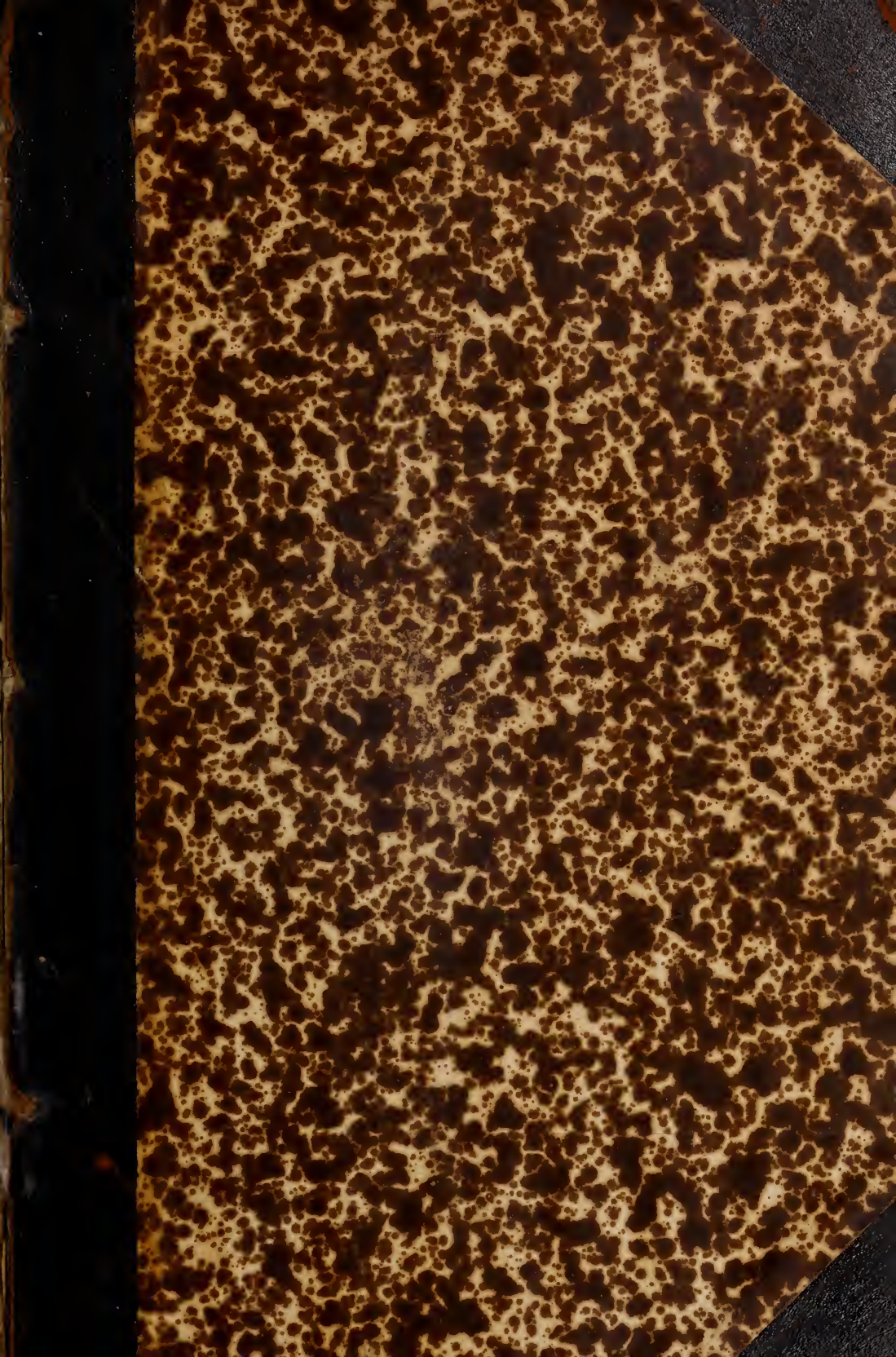






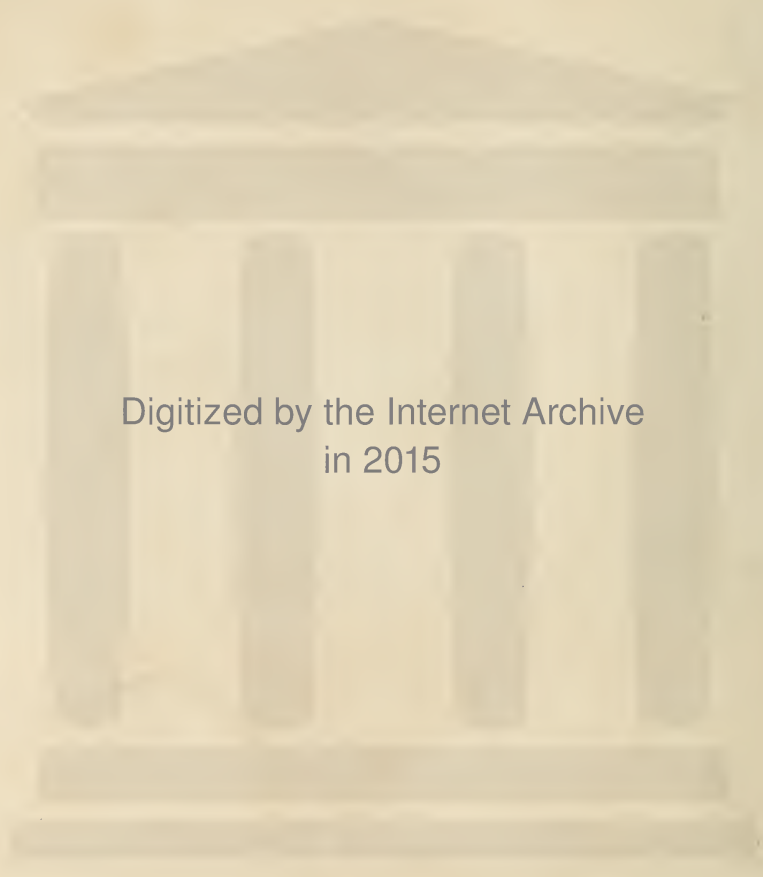
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THE

MISSIONARY HERALD.

VOL. XCII.—JUNE, 1896.—No. VI.

A REMARKABLE incident is reported from the Harpoot district in Eastern Turkey, where on Sunday, the fifth of April, at Mezereh, three miles from Harpoot, the Protestant Christians were invited to hold a communion service in the Gregorian church. **An Extraordinary Communion Service.** Dr. Barnum and other missionaries were also invited and the service was crowded, hundreds being obliged to go away for lack of room. It is not long since such a mingling of Gregorians and Protestants would have been impossible, and would have been deemed a pollution of the old church. In the congregation were many whose husbands and fathers were among the recent martyrs for their faith, and also many pastors and teachers from neighboring villages. The service of song was divided between the Gregorians and Protestants. The Protestant pastor then received some fifteen men and women into the church, and preached a sermon on "Christ our Passover is sacrificed for us." Dr. Barnum followed with an address, and with the doxology and benediction the Protestant service closed. But the people were requested to remain and the Gregorian priest spoke most pleasantly and evangelically, rejoicing in the fellowship they were thus manifesting, and thanking Dr. Barnum and his fellow missionaries, who had brought them a new faith and an open Bible and were now following up that work by bringing relief to suffering widows and orphans. Other addresses followed from both Protestants and Gregorians, when this most remarkable service was brought to an end. It is a sign of the times in Turkey. Reports from several towns on the Harpoot plain indicate that evangelical work is being gradually resumed.

AN article of great interest and value entitled "Foreign Missions in the Light of Fact," by Secretary Judson Smith, was given in the *North American Review* for January last. The article attracted much attention, and **Foreign Missions in the Light of Fact.** there has been such a call for it that the *North American Review* has issued it separately, in pamphlet form. Copies may be obtained freely at the rooms of the American Board in Boston, New York, and Chicago.

A NEW and much enlarged edition of the pamphlet entitled "Sketches of the Missions of the American Board in China," prepared in the main by Dr. Blodget and Dr. Baldwin, has just been issued, and will be found most helpful by those who take China as a topic for the **Sketches of Chinese Missions.** Missionary Concert of July.

WE have listened recently to many sharp denunciations of the governments of the world because of their relations with Turkey, some for their failure to fulfil

Who is to be Blamed?	treaty obligations, and others for their disregard of the claims of humanity and civilization in reference to the Armenians.
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That a gigantic wrong has been committed nearly all agree, though men will differ in apportioning the blame. But when we hear these sharp criticisms of Great Britain and of our own country, we feel like saying: Brethren, pastors, and members of churches in America! *We* have come under obligations to the Christians of Asia Minor. With the aid we have given them they have made great advances in all educational and religious lines. Largely because of these advances, they have now fallen into dire distress. If the jealousies of governments hinder *them* from affording relief, shall the *churches* fail these persecuted Christians? That is just what they are doing now. We ought to give our Protestant Christian brethren special and abundant help to buoy them up in their Christian work, now that they are despoiled and their forces so sadly depleted. But instead of this we reduce our aid. Twenty thousand dollars additional to the amount granted to them in previous years would be none too much to enable them, in their present feebleness, to maintain the educational and religious work in hand. But in place of giving them this, we reduce the sum heretofore allowed them by just about this amount. This fact we have sought to present to the churches in every possible way. The heroism and needs of our missionaries in Turkey are or ought to be known throughout the land. We confess to a feeling of sad disappointment that, in view of the facts and appeals presented so widely, no adequate response has been received. We have cherished the hope that by this time our receipts would indicate a purpose in our churches to rise up strongly for the relief of our brethren in Turkey. But the paragraph on the next page shows that the receipts for April were nearly \$5,000 less than for the corresponding month last year. We cannot but ask very seriously, what does this mean? Will not our readers join us in asking this question before God? One of our missionaries in Turkey writes that he regards the reduction in their appropriations as "a more serious threat of expulsion than that we had been preparing to hear from the government. For if the government should order us out, we should expect God's interposition; but if the churches should order us home, such interposition would seem far less probable." See the letter of Dr. Greene from Constantinople on another page. One thing is clear, that the constituents of our Board cannot with any consistency denounce national governments, our own or that of Great Britain, for neglect or inefficiency, while they fail to provide the \$15,000 or \$20,000 for the Turkish Missions necessary in order to make their appropriations equal those of last year.

THE Annual Report of the Bible Societies' Committees of Japan for the year 1895 has just reached us, and reveals a most remarkable work accomplished in

The Bible
in Japan.

the distribution of the Scriptures. The most significant item concerns the circulation of the Scriptures in the army and navy. An entire change is manifested in the officials in reference to the possession and reading of the Bible by soldiers. The total number of copies of Bibles, Testaments, and portions circulated was no less than 257,578.

PLEASE read the following story of receipts. Knowledge has been a good **Financial** friend to the American Board, especially when the knowledge has been given to the readers of the *Herald*. Will not our friends rally?

	April, 1895.	April, 1896.
Regular donations	\$39,369.29	\$34,656.14
Donations for special objects	1,992.36	2,904.09
Legacies	21,374.60	8,452.87
Total	\$62,736.25	\$46,013.10
	8 mos. last year.	8 mos. this year.
Regular donations	\$274,661.62	\$267,776.16
Donations for special objects	30,204.10	29,318.39
Legacies	113,168.26	83,458.59
Total	\$418,033.98	\$380,553.14

For the eight months the *decrease* in regular donations has been \$6,885.46; *decrease* in special donations, \$885.71; *decrease* in legacies, \$29,709.67; total *decrease*, \$37,480.84.

Never did we need more earnest prayers for a divine interposition than in this hour of extremest need. Such prayers should be accompanied by generous gifts. It is a most opportune time for our pastors to preach arousing missionary sermons, such as shall become a note of rally in each congregation. Surely not one church can afford to pass its regular contribution to the Board without understanding the cry from the field, which has the power of a mandate. The appeals from our faithful men and women in Japan, China, India, Africa, Turkey, Papal Lands, and the Islands of the sea, made under the pains of reduced appropriations, should cause rich and poor alike to give eagerly to swell the receipts for the coming four months of our year, and so lift the shadow of fear and drive away the overhanging cloud.

By a letter received from Captain Bray, by way of Japan, we learn that the schooner *Robert W. Logan* reached Ruk on February 6, only a few hours after the *Morning Star* had left that archipelago. It was, of

The Logan at Ruk. course, a great disappointment to Captain Bray, who was expecting to return by the *Star*, to find that the vessel had gone. He, however, proposes to remain for a time, and inasmuch as Mr. Price is better in health, take him for an evangelistic tour on the *Logan* through the Mortlock group. This is much to be desired. When the *Morning Star* was at Kusaie, the Spanish governor of Ponape arrived there. While very courteous, he positively refused to allow the *Star* to touch at Ponape, declaring that he had received no instructions from his government to permit the calling of that vessel. Such prohibition is in violation of the rights that belong to a peaceful vessel carrying the American flag. But, of course, under these circumstances, the *Star* did not attempt to touch at Ponape. The *Logan*, however, is permitted to call, and we trust that this little vessel will be able to do something effective toward ministering to the needs of the Christian population of that now neglected island. In a letter from Miss Palmer, of Kusaie, she speaks of having received a letter from Henry Nanpei, who reports that the Metalenim chiefs on Ponape had called on the Spanish governor and feasted with him. Many of the church members are still faithful, and nearly all the teachers are holding their schools regularly, but are much hampered in their work from lack of books.

MANY striking tributes have been paid to the memory of Dr. Alden, since his sudden death on April 30. The funeral service, held in Park Street Church on Monday, May 4, was remarkable not only for the size but also for the character of the audience present. We are glad to learn from the representative of the family that a memorial volume is to be issued, and the request is made that friends who have papers or facts which may aid in the preparation of such a volume will send them at once to Professor E. K. Alden, Packer Collegiate Institute, Brooklyn, N. Y. We are informed that the will of Dr. Alden, after making provision for his widow and gifts for a few friends, bequeaths his house on West Cedar Street, Boston, to the American Board, for the use of the Madura Mission, and that the bulk of his personal property is to be divided into ten equal shares, one share to be given to each of the following societies and institutions, namely, The American Board, the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Boston City Missionary Society, Amherst and Iowa Colleges, and Hartford, Oberlin and Chicago Theological Seminaries.

THE task of dismantling some of our missions has already begun. Our European Turkey Mission has hitherto made much account of its Bulgarian Christian newspaper, *The Zornitza*, but it has been decided that unless the Prudential Committee can grant the mission an additional amount of \$2,850, *The Zornitza* must be discontinued at the end of June; that the Samokov and Collegiate and Theological Institution must be closed at the end of the school year; and that three fourths of the native teachers must be dismissed. Dr. House writes from Salonica: "Our work at this station had seemed so hopeful that it was a great pity to have all our plans broken up for the year, or at least so disturbed as to make it impossible to carry out some new plans which we had made. I myself esteem the work of devoted colporters as most important in a large and promising new field like ours. Last year I kept one going at my own personal expense, but we had planned for two this new year, and we had one promising man in view who was willing to go into the work with small wages. Now, however, there is not a para left for colportage, and we are trying to see, after cutting down one man about twenty-five per cent. and dropping another entirely, how we can patch up accounts so as to meet absolute engagements."

IN the town of Severeck, in Central Turkey, there were recently three of the original members of the Protestant community formed forty years ago. Two of these became martyrs, one while praying on his housetop. The third denied his faith in order to save his life. It is said that every minister and priest in the place sealed his faith with his blood, excepting one Catholic priest who saved his life by flight.

THERE are repeated calls coming to us from abroad for secondhand copies of the Providence Bible Lesson Pictures. Any Sunday-school that has made use of these pictures will confer a great favor by sending them to our missionary rooms, that they may be forwarded to some of our mission fields, where they will be greatly prized, and will be efficient aids in the preaching of the gospel.

AN affecting incident connected with the massacre at Oorfa was that of a mother, in whose presence her two sons were caught by the mob, while men with drawn swords, ready to cut them down, demanded of **Faithful unto Death.** the young men that they should accept the Moslem faith. But the mother called out to them, "Die, but don't deny the Lord." They stood firm and were immediately cut down.

"THE General Body of Protestant Dissenting Ministers," of England, composed of Presbyterians, Independents, and Baptists, has forwarded to us a minute, **Sympathy from Great Britain.** adopted unanimously at its Annual Meeting, expressing its deepest sympathy with the American Board and its missionaries in view of recent experiences in Turkey. Such an expression of sympathy is most gratefully received. These British Christians, in the same minute, declare that they regard "with unspeakable sorrow and shame" the attitude taken by their government in relation to the persecution of Armenian Christians.

WE are glad to report that the Bible Lands' Mission Aid Society, formerly called the Turkish Mission Aid Society, of Great Britain, has succeeded in raising, **Aid for Impoverished Churches.** in connection with an appeal signed by Lord Kinnaid and Sir Wm. Muir, the sum of £2,000 (\$10,000) for the relief of the suffering Christians in Asia Minor. This is a special fund, and is forwarded to the Relief Committee at Constantinople, to be used especially for those "who are of the household of faith." There are many Protestant Christians in Turkey, still spared in life, who were able, prior to the massacres, to maintain without foreign aid the churches with which they were connected. Having now lost their all, these churches of course are helpless. This aid from the British Society is to be used in helping these impoverished Christians and their churches, and will be of immense service.

DURING the fearful massacre at Oorfa three Turkish guards protected the street on which Miss Shattuck resides, constantly crying out, "It is the residence of a **"Covered by a Shadow."** foreigner, and it is forbidden to touch her." Some houses near by were plundered, but the statement is made that, by actual count, seventeen houses and 240 people were "covered by the shadow" of this single missionary lady. Miss Shattuck writes, "It was apparent that the utmost was done to protect me, but how willingly I would have died that the thousands of parents might be spared to their children!" After the massacre, the church and the schoolrooms were filled with the wounded, all of them most forlorn and needy.

THE Nurses' Training School at Kyōto, commenced and carried on by Dr. Berry, has proved an efficient evangelical agency. The school now passes **Christian Nurses in Japan.** wholly into the hands of the Japanese, and Miss Fraser, who has been associated with Dr. Berry, reports that the only remaining non-Christian member of the graduating class has asked for baptism, and that, including the thirteen members of this graduating class, there will have been sent out seventy-five nurses, only one of whom has graduated without being a professing Christian. These nurses are scattered all over the country, and most of them are doing excellent work, and their influence must be far-reaching.

WE give on this page a photo-engraving of the packing room at Constantinople, from which the Ladies' Relief Committee is sending forth bales of garments to different sections in the interior of Turkey. This committee is composed of ladies connected with our



PACKING ROOM OF LADIES' RELIEF COMMITTEE AT CONSTANTINOPLE.

mission, together with ladies of the English Colony at Constantinople, who have been organized for this kind of work and have rendered most efficient aid in providing clothing for the despoiled Armenians. We are glad to hear from

Constantinople that contributions for the relief work are now being received not only from Great Britain and America, but also from Germany, Holland, Switzerland, Japan, Egypt, and India, the aid coming in many cases from parties in high social position.

AN urgent call has come for books of reference for the students in the Theological Seminary at Marash. In the massacre of last November, the Seminary building and all its contents were destroyed by fire. Neither **Books for Marash Seminary.** teachers nor students were daunted, and instruction in the Seminary classes was at once resumed, though under great disadvantages. A small reference library, costing not more than \$150 or \$200, is imperatively needed to replace, in part, the 1,200 volumes that were burned. Who will help these courageous men in their sore need?

THE Lovedale Missionary Institution in South Africa has for a characteristic feature an industrial department, which has sent forth large numbers of trained **The Lovedale Institution.** men as artisans and as teachers into many sections of South Africa. This department has been referred to so often with approval that many suppose that Lovedale is merely an industrial school. But Dr. Stewart, the eminent head of the Institution, says: "Our chief means here is education. But we do not profess that that is our chief end. It is not our end at all. And we wish all to know this. We say that we shall educate to the best of our power, and will provide and impart here the very best education, in the ordinary sense, that we can. But we declare that that is not our end, and that we shall use our supremest endeavors and all our educational machinery to make our pupils Christians, and to furnish them as Christians for the work of God on earth." It should be added that the education here given is not the less thorough because it is not the primary end kept in view. Lovedale may well be regarded as a model institution.

A RECENT writer of some repute, in a somewhat lavish commendation of a native African of noble character, acknowledges that this character is the direct **Fruits Only by Labor.** result of missionary work, yet the writer says: "We candidly admit that missionary literature has no attractions for us, and that to listen to the dry details of church work among far-away tribes is a severe trial." But without this church work, the details of which are stigmatized as dry, the character which is applauded would not have existed. We are quite sure that there is little in missionary literature more stupid than is this remark, taken in its connection. The writer wants rich fruit without any care for the tree or the ground or the process by which the fruit is produced. Why not dispense with trees altogether? They are dull things; we want only *fruits*. We have seen a man go into ecstasies over a gorgeous plant of chrysanthemum, but he was not silly enough to disparage the work of the gardener, who for months had watched and watered and trimmed and fed the plant, encouraging it here and checking it there, until, in all its symmetry and brilliant bloom, it was ready for exhibition. The beautiful products both in plant life and human life are not to be secured without hard and long labor. To disparage the process while lauding the results is childish in the extreme.

THE REV. EDMUND K. ALDEN, D.D.

ONLY four months ago we recorded the death of Rev. Dr. N. G. Clark, who for twenty-nine years had ably filled the office of Foreign Secretary of the American Board, and we now must make record of the death of Rev. Dr. Edmund K. Alden, who for twenty-four years, seven of them as a member of the Prudential Committee and seventeen as Home Secretary, was associated with Dr. Clark in the administration of the affairs of our Board. Having both laid aside



their official connection with the Board, these two eminent men have nearly simultaneously finished their earthly course and entered their Master's joy.

Dr. Alden came of both Pilgrim and Puritan lineage, having been a direct descendant, in the eighth generation, of John Alden of the Mayflower company. His father was Ebenezer Alden, M.D., an eminent Christian physician of Randolph, Mass., where the son was born April 11, 1825. Graduating from Amherst College in 1844, and from Andover Seminary in 1848, he was ordained to the ministry of the gospel and installed at Yarmouth, Me., in 1850. After four

years of service, considerations of health led him to remove from the seacoast to the inland parish of Lenox, Mass., where he remained until 1859. He then became pastor of the Phillips Church, South Boston, continuing in that relation for seventeen years, until, in 1876, he was elected Corresponding Secretary of the American Board. Death came to him very suddenly on Thursday, April 30. As he rose that morning he repeated more than once, in his most animated tones and with shining face, a favorite verse,

"Well! the delightful day will come
When my dear Lord will bring me home."

He conducted morning prayers in the family, at which, according to his custom, he played the accompaniment upon the parlor organ, the hymn chosen including the lines,

"Though in a foreign land,
We are not far from home."

After breakfast he had a brief period of physical discomfort and lay down upon his bed and soon fell asleep, which by noontime became the sleep of death.

During his years of service in the three churches of which he successively had charge, Dr. Alden was preëminently a missionary pastor. With Wesley he might have said, "The world is my parish." But because he stretched his vision beyond the bounds of his own church and city and country, he did not care the less earnestly for the members of his immediate flock. He sought to build them up by giving them a large idea of the Kingdom of God, and by inspiring each one with a sense of his personal responsibility for the evangelization of the world. The pastorate was his chosen sphere of labor. He loved to preach the gospel. He gloried in the message of grace and redemption which he was permitted to proclaim, and in his view no calling of earth could compare in dignity and attractiveness with that of the Christian ministry. Posts of service in academic and theological institutions, the importance of which he fully recognized, were pressed upon him for his acceptance, but he would not leave the direct ministry of the word. It was only by a wrench that he brought himself to turn from the pastorate to a secretaryship, and this simply because he came to feel that, though it must be done indirectly, he could yet in this service bring the message of divine love and pardon to a greater number than by remaining where he was. He undertook the new form of work with the same spirit of consecration that sends the missionary to Africa or to China. It was to him, with his tastes and plans of life, a sacrifice, but a sacrifice made with a spirit so loyal to Christ and to the interests of his kingdom that it seemed as if the new service were his first choice.

When Dr. Alden was summoned to this office, his fitness for it was universally and cordially recognized. He was known as a leader among his associates, a man of deep spirituality, of fervid eloquence, and of fine intellectual abilities. Had his profession been that of the law, it may well be believed that he would have found his place upon the bench in some high court, where his powers of acute analysis, of patient investigation and clear statement, his broad reasoning, as well as his judicial temper would have given him eminence. Had he entered public life, his alertness of mind, his power of mastering details, his readiness of speech, and his great capacity for work, would have made him a

model senator. They were no ordinary powers of mind with which he was endowed. And he brought them all into service of the great missionary cause, for which he could plead as few have the abilities and grace to do. His addresses before ministerial and state associations, and especially his papers presented at the annual meetings of the Board, were clear and forcible, touching the highest themes that concern the Christian life and Kingdom of God, appealing both to the intellect and the heart of every hearer. It is rare to find in one person such gifts for public address as Dr. Alden possessed, combined with a special capacity for business affairs and the management of details, such as are connected with the Home Department of a great missionary organization. He watched the treasury both as to its receipts and its outgoes with unceasing vigilance and economy, showing a keenness and fidelity which were remarkable. Everything in his department was orderly, kept with the most scrupulous exactness.

But it is not for his intellectual or administrative abilities that he will be chiefly remembered by those who knew him best. The crowning glory of his character was that he was a man of such simple yet exalted faith in God. His piety was tender yet robust. It grew out of his profound convictions concerning the great evangelical doctrines of the Bible. Though far from assuming that he had reached the goal of Christian perfection, he yet knew whom he had believed, and he never distrusted God's promise or his grace. It was not assumption, in his view, to look for the "assurance of faith," and he had it. Whenever he led in prayer — a phrase which always seemed specially appropriate when he voiced the common supplication — no one could listen to him without feeling that he knew the way to the Mercy Seat. He seemed to come at once and to take others with him into the presence chamber of the King, talking with God, not in strained phraseologies, but in simplest language, of the things nearest the heart.

Those who knew him well remember that his salutations as he met them commonly had an element of sportiveness, and that he often welcomed them with some bright sally, accompanied with more than a ripple of laughter. Some years ago, a friend, knowing well the deep seriousness of his life, asked him how he could be so uniformly cheerful and even jovial. The reply, in substance, was that whenever in the morning, before meeting the world, he had met his Saviour and had come into conscious communion with him, consecrating himself anew with all he had to the Master, then his joy abounded, his spirits were light and free. And hence it was that his mouth was filled with laughter. "The joy of the Lord was his strength."

Only one other matter must we take the space to allude to here. In the latter days of Dr. Alden's administration, differences of judgment arose and misunderstandings were prevalent. They are now of the past, and there is no other occasion to refer to them except to bear witness that during the whole of that period he lived in utmost charity towards those from whom he differed. Observing him closely during a daily intimacy extending over a period of fifteen years, we can confidently affirm that though he was often astonished and even startled at some things said about him, yet never in the privacy of his own office and in the most familiar intercourse did there escape from his lips an unkind expression, a sharp word, or a stinging epithet. It is not necessary to say that his judgments were

always right in order to say emphatically that he always acted on honest convictions and without passion, and that when assailed he followed the Master's high precept and example and "held his peace."

Since the foregoing was written a personal note received from Rev. Dr. Storrs, President of the Board, contains a reference to Dr. Alden so appreciative and just that we gladly quote what he says : —

"I have known Dr. Alden since he was a boy, three or four years younger than myself, when his father was my father's honored friend and physician. I have known him in all the years of his maturity, and always as a diligent and successful student of God's Word, an earnest and reverent believer in it; a man of genial, playful, affectionate temper, of tender and deep feeling, yet of extraordinary power and skill in administration, of the utmost sincerity and uprightness in aim, positive in his convictions, steadfast in his purpose, unflinching in the championship of the truth as he saw it, yet noticeably kindly and catholic in spirit even toward those from whom he felt bound sharply to differ. I have seen him under most trying circumstances, patient, gentle, self-contained. I have seen him in hours of glad success, grateful to God, never unduly elated for himself. In many ways his example must have brought a blessing to those who knew him truly and well.

"Certainly he was a man to be greatly missed by those associated with him in sympathy and work; but also one to be grandly welcomed by those above whom he had aided and guided here in Christian service; by Him, above all, their Master and his, whom he adoringly worshiped, and whose gospel in the world it has been the joy of his life to exalt and advance."

RELIEF WORK AT VAN, EASTERN TURKEY.

OUR readers are already somewhat familiar with the character of this relief work at Van through the letters and paragraphs in several recent numbers of the *Missionary Herald*. In the April number of the *Review of Reviews* there is an illustrated article concerning this work, entitled "An American Heroine in the Heart of Armenia," giving an account of Dr. Grace Kimball's labors at Van, accompanied by a report from her pen of the beginning and progress of the relief work at that city up to January 1. To this article in the *Review of Reviews* we would especially refer our readers for the history of the undertaking, while we give below Dr. Kimball's Fourth Report, covering the month of February last. We have also before us the financial statement of the work, reporting receipts and expenditures in the different departments, prepared by Rev. H. M. Allen, the treasurer at Van, and endorsed also by Major Williams, the British Consul at that city. This statement gives full details but is too long to reproduce here. It is sufficient to say that up to March 11 the receipts had amounted to £ T. 7,035 and the expenditures to £ T. 6,688, the Turkish pound being equal to \$4.40. The small balance in the treasury of less than £ T. 400 would not last long, but other funds have been forwarded and much more will be needed. The chief sources from which these funds have come are two; namely, the *Christian Herald* of New York and the Woman's Armenian

Relief Committee of England. We are tempted to use many adjectives in the superlative in characterizing this work, but leave our readers to do this for themselves. It is sufficient for us to present facts.

FOURTH REPORT OF THE VAN INDUSTRIAL BUREAU AND VILLAGE RELIEF WORK.

FEBRUARY 1—MARCH 1, 1896.

BY MISS GRACE N. KIMBALL, M.D.

During the early months of the winter we clearly foresaw that February, March, and April would make the heaviest demands on all departments of the Relief Work, and our expectations are being fully realized. The people have been literally eating themselves out of house and home; and every day brings to light scores of those in the city who have completed this process and who therefore fall into the lists of the hungry. These families — often those who two years ago were considered the well-to-do of the city — make application through any one of the many channels, and the caring for these cases has been one of the heavy tasks of the management. Work is given wherever work can be found or *created*. And here it is encouraging to notice that almost all the applications we have from city people are for work. Many resist free aid to the last degree, and we are not infrequently obliged to give help to such, when work is not to be had, by indirect means. I have known many families to go hungry for days, while insisting on work rather than free aid.

In the case of the villages the process of exhausting the winter supplies has gone on as in the city; but the heavy snows have kept the people in the villages until the cessation of the January storms and the opening of the roads to some extent. And with this and somewhat milder weather, the villagers have apparently risen as one man and descended upon us. Most are driven by the sorest straits to incur the dangers and hardships of several days' journey over snow-covered mountains to reach us. It is pitiful to see the half-clad women and children who have come several days' march through cold and snow and over the cruel mountains that we see from our windows, dazzling in their cold beauty. Many of those refugees are frost-bitten and some have died in the mountain passes.

So great have been the crowds, both of the city poor and village applicants, that we have been obliged to treat them *en masse*, to a great extent. In the case of the city poor we oblige them, so far as possible, to make application through their ward officials, and treat the lists thus presented as a whole, after they have been verified by our own examiners. In the case of the villagers, we again treat them in groups through their headmen or priests. The entire group is called up, looked over to get a general idea of the degree of misery represented by them, and their appearance, together with our own knowledge of the condition of their village, is made the standard of our giving. These groups are often very pitiable. One in particular included many women and children who were in such a terrible condition from their long-endured poverty in the village and their cruel sufferings from cold and hunger on the way, that our entire secretariat was dissolved in tears at the sight of their misery.

The villagers from the districts of Khizan, Norduz, and Moks show the most

distress. In Khizan, a district partly in the Bitlis, partly in the Van vilayet, there is a large Koordish population—fanatical Moslems, headed by a sheikh, the son of the famous Sheikh Jeladin. Last fall the sheikh instituted a regular campaign against the Christian population, with a view to rooting out that religion from his borders. This outburst of fanaticism was avowedly brought to a climax by the visit of a British vice-consul to the region. All the Armenians who entertained him, or in any way had to do with him, were either killed or barely escaped by flight and hiding. As a result of this crusade of last fall, practically the whole Christian population has nominally accepted Islam, the churches are turned into mosques, and even the gravestones, bearing the sign of the cross, have been pulled down and defiled by serving as lavatories for the Koords. Very many—it is impossible to know how many—were killed out of special spite, and as an argument to facilitate the “conversion” of the rest. The priests in particular were victims either of slaughter or of forcible conversion. One poor priest was brought in disguised as a common villager, who for over four months had been buried in a pit, never seeing the light of day, through fear of detection. As he pathetically related, he could not even have his children brought to him, lest they innocently say afterwards that they had seen their “Der Baba.” Another priest and a vartabed who had been the hosts of the British consul, escaped as by a miracle, and their friends made a “grave” for them under the mangers of the cattle in a dark, damp stable. After more than four months’ imprisonment in this unhealthful and melancholy refuge, they were helped to escape by night, by their friends, at the risk of their lives. The attitude of the Moslems of this remote region is one of rampant fanaticism, and the poor Christians are entirely at their mercy, both as to their faith and their lives. Of property, they practically have none left. Nor can we send help there. We can only succor those who succeed in escaping and find their way here.

The region of Norduz is nearer us and should be in better condition, but it is under a reign of terror at the hands of the Koordish outlaw Shakir, who for years has been allowed by the government, which tried and sentenced him for the worst of crimes, to rob and kill and generally terrorize the entire Armenian population of the region. Many have already emigrated, but those left are impoverished to the verge of starvation and naked beyond decency. All their possessions are in the hands of this chief and his men—even to the treasures of their monasteries and churches. The peasantry are obliged to do the work and provide the fodder necessary for their former flocks; but not one drop of milk or a single sheep can they use or sell. We must care for those who come in from this region until the snow melts, and we can perhaps return them to their homes. We hope to have the funds to at once send a relief expedition there, under government protection, so as to save others from being forced from their homes.

Moks is another district to which we must get immediate help. And we have appropriated, on the faith that it will be forthcoming from abroad, £ T. 200 to that district, to be sent this week if possible.

Our plan of action now is to send the villagers back as fast as possible and to care for them in their own villages wherever there is reasonable safety for life. This object is much desired by the government, which looks askance at the crowds

of villagers in the city. It promises to coöperate with us in getting them back to their homes, by securing safety in the villages. On this understanding we have already sent over 700 persons back, with the promise of sending help to them in their villages. On the prompt fulfilment of this promise, in the majority of cases, hangs the very life of the people.

During February we have sent help to the amount of £ T. 100 to the region of Ardjesh, to be distributed by a resident Armenian Committee. And they are asking for more. We have also sent under government escort a deputation to Shahdagh with £ T. 150. They report great destitution, but have not notified us as to the amount of money still necessary. We need imperatively £ T. 3,000 to carry on the village relief work, both to supply bread until the spring opens and the villagers can help out their diet with green things, and, more imperative still, to give them oxen and farming implements, with seed-corn, so that they can again become self-supporting.

Turning to the work actually done in the city during the past month in the various departments, we will take first the Industrial Bureau.

Industrial Bureau. The number of employees has reached 1,900, and the demand for work is constant. The wages in this department during February amounted to \$2,312 (£ T. 438). The product has been 2,314 webs of cloth, woolen and cotton; 486 pairs of socks. The Tailoring Department shows 6,167 garments manufactured, and 127 beds have been made—chiefly on orders from the local Relief Committee, with which we constantly work, shoulder to shoulder. They have assumed the distribution of bedding, as well as of fuel and shoes. The bedding we manufacture and sell to them at something below cost, so that both Relief Committees have an interest in the distribution. We have already received from them \$461, for bedding sold to them. The value of the Industrial Department becomes more and more evident both as supplying the greatest amount of help with the least possible outlay and also as preserving the moral tone of the community. The need for this department will not cease until some degree of prosperity is restored to the community. Hence we urge its further claims on the benevolent friends abroad, that we may be able to continue it for at least three months. The total cost of this department for February was \$2,984, but out of this sum was also provided more than one half of the clothing distributed. In the future we shall expect to sell almost all the product and thus reduce the expenses to a minimum. This sale, however, will depend on the restoration of peace and security, as does everything else here.

Department of Clothing Distribution. Although during February every effort was made to limit the work of this department and thus to reserve our resources for the more vital matters of bread and of aid for next spring, we have still been obliged to distribute 1,963 webs of cloth; sewed garments, 6,496; socks, 119. This distribution benefited 5,601 persons, and the value of the goods at current prices is some \$2,820.

The Bakeries, now six in number, supply some 7,500 persons with bread. In addition this department has furnished 442 bushels of wheat where wheat could be given instead of bread, thus saving the expense of milling and baking. The bakeries are using about sixty bushels of wheat and are running at a daily expense of \$125. We are making every effort to cut down the bread list by

returning people to their villages, where they can be helped at less expense than here ; more than 700 have been so returned. But the incoming tide is greater than the outgoing, and no real decrease can be as yet reported, although we have even asked the government to use means to keep the crowds from coming in.

Department of Free Aid. This has been called upon as the cheapest and most expedient avenue through which to reduce the number of refugees in the city by returning them to their homes. Each village is taken in turn ; it is ascertained if safety exists, and if this is affirmed, the refugees from that village or district are called, their needs inquired into, and a certain sum decided upon for each family represented ; their most pressing need for clothing is relieved, their bread tickets are taken, and they are wished Godspeed. During February we have used in this way \$662. Since this sum was divided among about 700 families it will be seen that it is only a tentative help, given in the hope that we can speedily send relief expeditions to the people in their villages.

To sum up — a total of \$7,838 was used in February, helping thereby, in work, free bread, clothing, and bedding, some 19,000 persons. We can as yet see no end to the need. It is simply a desperate fight for race existence ; and without this help in the past there would have been no question as to the issue. Nor will the demand for help cease for at least two months, even if the most sanguine hopes for reform are realized. The Industrial Department should be continued for at least three months.

The time has not arrived when the Armenians are free even to express gratitude for what is being done for them. But let not their benefactors think for a moment that this great wave of beneficence sweeps over an unfeeling and unappreciative people. For the present they cannot speak ; but this that is being done for them will never be erased from their history or their memory — the only bright spot in this, their darkest and most terrible experience.

PRISON REFORM IN JAPAN.

BY REV. W. W. CURTIS, SAPPORO, JAPAN.

MANY of the readers of the *Missionary Herald* have shown an interest in the work of the Christian chaplains in the Hokkaido Convict Prisons. Some, it may be, have met Chaplain Tomeoka during his year's study of prison reform work in America, which he took with special reference to these prisons, but with a view to a more general work throughout the land.

The good work being done has been suspended, and the cause of reform in Japan checked, through the resignation of Superintendent Oinuye, and the consequent withdrawal of these chaplains he had appointed. During Mr. Oinuye's very able administration great progress had been made in the management of these prisons, and in the morale of their inmates. His resignation was a result of the transfer of these five great penitentiaries from the Hokkaido Department to the Central Government, bringing them into relations with certain high officials who took radically different views from Mr. Oinuye as regards certain features of his policy. With his conviction that these features were essential to the best

interests of the prisoners and to the maintenance of efficient discipline, he could not conscientiously change his policy, and therefore resigned.

The opposition should not be attributed to feelings of hostility to Christianity, nevertheless the features of management to which exception was taken were the legitimate fruits of the Christian humane teaching that it is the duty of State and society to seek not merely the confinement or the punishment of criminals, but their reformation. It was hoped that the change in administration would not necessitate the cessation of the good work the chaplains were doing. But the new superintendent came strongly prejudiced against Christianity, and with precious little sympathy for any efforts at reform. Since no fault could be found with the work of these Christian chaplains as an excuse for their removal, the method taken to get rid of them was the appointment of Buddhist priests as coördinate workers, to share equally with them the duties and responsibilities of the chaplaincy. The salary of the new teachers was to be paid in part from prison funds, the same as the others, but in part by the Buddhist sect to which they belonged, thus making them responsible to a religious society as well as to the government. This meant not merely the introduction of teachers having a different religious belief, but a radical change in the method of instruction.

For four years work had been conducted on the principle that the teaching on which attendance is compulsory should be simply of morals, while the receiving of religious instruction should be voluntary. In a land where there are so many different religions — Buddhism (and many different and opposing sects of Buddhists), Confucianism, Shintoism, and Christianity — this was believed to be the most practical way of making the teaching profitable, and the only way to avoid exciting religious prejudices, which are stronger among the criminal class, the majority of whom are ignorant and superstitious, than in society at large. The substitution of religious teaching for this method of moral teaching was made doubly hazardous by the attempt to have two sets of teachers, with different religious beliefs. It was assumed that the teaching would conflict, and to lessen the evil a rule was made that the chaplains must not attend the lectures of their associate chaplains of different faith. The former chaplains naturally thought that more harm might result from their staying than from their going, and so resigned. That a work which had already borne splendid fruit, and which gave such rich promise for the future, should be cut short seems very sad. And yet all opportunity has not been lost.

One efficient means of doing good which the chaplains had instituted was a magazine for the prisoners. It was not a religious magazine, but ethical, and was read by many who would not listen to direct Christian teaching, and has found its way into prisons where the chaplains are Buddhists. This way of working is still open, and Mr. Hara, the pioneer in prison-reform work, has been carrying on its publication work from Tōkyo. By means of it he can still maintain relations with these prisons and keep a hold on their inmates that otherwise would be lost. And the magazine, finding entrance into other prisons throughout the land, is preparing the way for future reform work and future Christian work. It has been said, "Every Christian is a reformer"; certainly he ought to be. Is it not equally true that every genuine reform is a step towards

Christianity? These efforts of which we are speaking are surely Christ-inspired, and have been blessed by the Master.

The magazine is a help, not merely to those in prison, but to a constantly increasing number of discharged prisoners. It will be remembered that Mr. Hara a few years ago attempted to found a "Puritan Colony" for the discharged convicts, but just as he was on the point of realizing his plans an agitation was started by the Buddhists against the founding of such a settlement in the Hokkaido, and the land could not be procured. These discharged men are widely scattered, but he keeps close watch of them, helping and encouraging in every possible way. He is tabulating statistics in regard to them, and out of the first 100 names entered ninety-six are regularly employed, the most of them giving promise of becoming good citizens. Three had been rearrested (two for theft, one for assault), but having been again discharged, two of the three have regular work.

A friend knowing the good work being done through this magazine, and that Mr. Hara was troubled to find the funds for its publication, sent a contribution and received word that by this aid 400 copies of the magazine had been printed and sent, with a New Year's letter, to the prisoners, and that several copies had also been sent to each of the penitentiaries in the land. This magazine seems to be the one way open to work at present, and Mr. Hara is praying that in some way the cost of printing, which is not much, may come to hand, so that it may be continued. His heart is in this work for the criminal classes, and his life is consecrated to it.

He receives many grateful letters from the relatives of discharged men. One reformed man recently called upon him, accompanied by his seventy-year-old mother and a niece. Telling about it afterwards he said: "There are many in the world who receive thanks, but not many such thanks as that old lady poured out. That in the name of Christ I can receive such thanks gives me great joy. Praised be God for the reclaiming of that son!"

Mr. Hara has found his mission as truly as Neesima found his, or Sawayama his, or Ishii his.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT FOR JULY, 1896.

Topic, CHINA.

"Lo, the land of Sinim waking."

HYMN, — one or more.

SCRIPTURE LESSON from Isaiah 49.

SELECTED PASSAGES, FOR DISTRIBUTION: Ps. 96:4, 5; 72:17; Is. 55:1; John 3:16; Acts 28:28; Rev. 22:17.

PRAYER.

1. MAP EXERCISE. (American Board map, in cloth, \$1.25.) Territory, Provinces, Great Centres, Location of missions of the American Board.
2. POPULATION AND RESOURCES; STATIONS AND OUT-STATIONS OF THE BOARD; CHURCHES AND MISSIONARIES.
3. ELEMENTS OF GREATNESS AND INTELLECTUAL POWER.

4. TESTIMONY OF U. S. MINISTER DENBY. (See *Missionary Herald* for August, 1895.)
5. OUTLINE OF MISSIONARY WORK IN THE EMPIRE.
6. CHRISTIAN ENDEAVOR IN CHINA. (See *Missionary Herald* for April, 1895, p. 168; Feb. 1896, p. 67.)
7. ESPECIAL NOTICE OF RELIGIOUS AWAKENING IN THE FOOCOW MISSION. (*Missionary Herald* for April and May.)
8. CLOSING WORDS FROM THE PASTOR UPON THE SERVICE OF CHINESE SCHOOLS IN UNITED STATES.

Let the whole service be pervaded with prayer for revivals in China.

Let the addresses occupy only from three to five minutes each, and be simply suggestive glimpses of the work.

FOR REFERENCE: Historical Sketch of China; Sketches of the Board's Missions in China; Our Missionary Opportunity in China; Annual Survey of Missions, 1895; The American Board Almanac, and the *Missionary Herald*.

GOOD BOOKS: *Forty Years in China*, R. H. Graves; *Chinese Characteristics*, A. H. Smith; *The Real Chinaman*, Chester Holcombe; *Lives of Robert Morrison and J. L. Nevius*, published by F. H. Revel Co.; *Mission Stories from Many Lands*.

Letters from the Missions.

Micronesian Mission.

THE MARSHALL ISLANDS.

THE *Morning Star* made her trip through the Marshall group in September last, having on board Dr. and Mrs. Rife, Dr. Pease, and Misses Palmer and Crosby. Dr. Pease, it will be remembered, went down on the *Star* last year, principally for the purpose of making this tour through the group with which he was so well acquainted. He thus summarizes the situation:—

“The last year has been the most fruitful yet known, over 400 additions having been made to the churches. At no point is there any symptom of retrogression. The workers are earnest and hopeful, and harmony prevails everywhere. At Mejij, Mille, and Ebon the most striking changes were manifest in the line of progress. Those islands seem to be what a Christian chief said of one of them, ‘New islands.’ During the past year their contributions have been enough to a little more than pay the salaries of all the preachers and teachers. This they have done out of their deep poverty and notwithstanding the exorbitant taxes im-

posed on them. The attitude of the German Commissioner continues to be friendly, and he seems disposed to help us so far as he can. Of course all the petty traders get their cue from him and are also apparently friendly. The translation of the W. C. T. U. ‘Temperance Catechism,’ which we circulated on our cruise through the islands, has already caused quite a sensation. The tobacco venders are naturally indignant, and have complained to the Commissioner, but I don't suppose their objections will count for much with him or any one else. The Christian natives were all glad to get it.”

From the more detailed report of the trip, given by Dr. Rife, we print the following extracts:—

“Reaching Jaluij on Monday, September 9, we dined with the German Commissioner and went to the mission station in the afternoon. The next day we took our old stand-by, Jeremaia, on board and sailed for Ebon. We found the work here prosperous, with an addition of ninety-nine church members. The people are very loath to part with their head teacher, Lejilarik, but we feel that we must have him for Mejuro, a large and populous

island where Lanieñ, our only teacher, had disappointed us. We next went to Mille, where we found Josef and Lôktôp doing good work, though there was scarcity of food. Food is here usually plentiful, but when we asked them about it this year, they replied that there was 'kanüij ejelok,' which literally means 'very none.' Lôktôp, while taking me off to the *Star* one day about noon, said that the day before he had eaten a cocoanut and a little breadfruit, but on that day he had eaten nothing. Mrs. Rife soon saw that he had one good meal at least. When there is sufficient food the people usually come to the village where the mission is, to attend school, but when there is scarcity, many of them must go to their homes to try to find food, and those who remain are so hungry that they cannot study. In spite of the famine here, they raised \$109 contribution.

"We were somewhat anxious to reach Mejuro, and to learn of the work here. We were very agreeably surprised, however, to know that Jiberik, a Christian chief, had preached on Sundays and kept up the contributions, while another man had attempted to keep the school together. Tomas and Reijok had been over from Arno at two different times and had received fifty-one into the church. So the work of God had gone forward in spite of the opposition of Satan. We left Lejilarik and Lemojin at the mission station, and Le Iberik, the chief who has been two years at Kusaie, to begin work at the other end of the island.

"We next went to Arno, at the west end of which island Tomas and Lejurloñ, whom we left last year, are holding the fort. The high chief here lost one of his two wives during the year, and I have hopes that he will soon become a Christian. He has always been friendly to the teachers, and when they were left there he said that if he had food, they also should have some. One would think from his appearance that he was never hungry more than a few hours at a time.

"Our next stop was with Raijok. He said that the people had very little food,

and on this account there were not nearly so many in school as during the previous year. From there we went to Aur, where Nabuñbuñ had forsaken his flock. They had been visited occasionally by the teachers from Malwonlap, but had had no school. There had, however, been an accession of fifteen to their comparatively small church. We went ashore early in the morning here and held meeting, so that we might reach Malwonlap the same day. Lakien, another student whom we left last year, had been caring for Malwonlap and Aur as best he could during part of the year. Bil, the other teacher here, had lost his wife and child, and had gone to Jeremaia's station at Jaluit. He came back with us on the *Star*, and will probably be married again. He will teach on one island, and Lakien on the other for a period of about two months, and then they will exchange. This is because Bil says he does not know anything. One difficulty with our teachers seems to be to get them to think they know as much as they really do.

SPIRITUAL PROSPERITY.

"Our next island was Mejij. At this place last year the work was very prosperous, and it does not seem to have lost anything. The work is but two years old, and out of a population of about 400 there are 110 in the school. Ailñilaplap was our next island, and Matu and Lañito the teachers. Lañito's wife was not very well, and on this account he wished to go to his home in Namerik. We arrived here on a Thursday, and the next day was so stormy we thought it best to remain until Monday, hoping that the people would have an opportunity to gather at the mission on Saturday and attend services on Sunday. On Saturday there was *no* wind and so only a few came from a distance.

"Our next island was Namu. We took Nierik and wife on board to come to Kusaie for a year's rest and study, very much to their satisfaction, leaving Lokiriñ to take charge during their absence. At Kwajelin we find Lokorok doing a good work, but much hindered on account of

the lack of books. At some of the poorer islands the teachers are allowed to take cord or mats and fans in payment for books. We were told at this and other islands that if the people had anything of this kind ready, the chiefs would take it from them, and they were compelled to go without books. The teacher here is not ordained, and Jeremaia received eleven into the church. This lagoon is the largest in the Marshall group, if not in the whole of Micronesia, being over sixty miles long. It seems very necessary on this account to have a mission at the other end of the lagoon, a thing which I hope to accomplish in a year or two. At the next island, Lae, Laiktōñ was satisfied with preaching on Sunday and teaching arithmetic only in school, because he thought he did not know enough about the Bible. Before we left him he promised to try to teach the Bible also during the coming year.

"At Ujae we found the third and last student we had left last year. Laki is firm and hopeful, and said that, in addition to the Sunday services and school, he taught the people who could not come to school, in his own house in the evening, if they wished to study the Bible. We were glad to know that all three of our new boys and their wives had stood firm during the first year, as that is considered the hardest. There is an island near Ujae, Wotje I think, where there is no teacher, but Nierik received eight church members while there on a visit during the year. The people at this and one or two other islands are very anxious to have teachers, and I shall try, if possible, to visit them next year. Please remember this when the question of time for our trip is considered.

A GIRL RESCUED.

"The next island was Namerik, which we reached in five days from Ujae, on account of the winds being light and ahead. The work seemed to be prosperous. There was a vigorous attempt made here to keep two of the girls. The arguments of Jeremaia, Mrs. Rife, and myself finally

availed to secure the release of one of the girls, but the mother of the other, in combination with a heathen relative of her father, who was dead, succeeded in keeping her. The mother said that she should stay only one year to comfort her heart, and then she might return to school. The girl was unwilling to stay, had been in school three years, and was the fourth to be kept this year. When we were ready to go to the boat, the girl sat on the beach crying, while the man stood over her watching lest she should attempt to run from him and get into the boat. We left the island with very heavy hearts, for the girl was a general favorite, and I spent rather a sleepless night trying to devise some plan of getting her! To make the matter still worse, we found, after we had left the island, that the boys had learned that the real reason for keeping her was to compel her to marry a heathen young man. I knew that her chances were about as good as if she had been set adrift in mid-ocean in a frail canoe. My mind took this course: The chiefs are the rulers, and have authority over the people. Why then can I not see her chief, who happened to be at Jalij, and get permission to get her on our return to Kusaie? I consulted with Jeremaia and Miss Palmer, and concluded to make the effort. I saw the chief, who gave me a letter to the man who had kept her, and on our return presented it to him. He read it, looked very angry, and said, 'You went to see the chief, did you?' I said, 'Yes; what does he say in the letter?' He replied, 'He said I should let you have the girl.' He then began to try to quarrel with me, but we left him and proceeded to the home of the girl, who was overjoyed that the *Morning Star* had come back after her. She hastily gathered her things together, and we were off for the boat, which we reached in one hour and twenty minutes, having walked about four miles.

"At Jalij, our last island, we had meetings as usual, and one evening, on board the *Star*, I married Joab, our student who has been longest in school, and Nibenni. They are to stay with

Jeremaia and assist in the school, while Jeremaia 2d will begin a school in another part of the island. We called on the Commissioner again, to report work done and to give him the list of our scholars. We also asked permission to stop at Namerik again on our way back, which was readily granted. He tells us that he will never allow the Gilbert teachers to go to Pleasant Island again, but when teachers do go, they must be German subjects. I accordingly took a boy, William, whose father was a white trader, but whose mother was a native. He is a Christian, is thoroughly conversant with the language of Pleasant Island, and knows the Marshall as well, so that he can come into the school and begin work at once. Teachers will not be allowed to go to the island for two or three years, and in the mean time he can be in preparation for the place, if he proves suitable. We returned with twenty-one boys, four married couples, and five children."

In conclusion Dr. Rife speaks of the work as encouraging. The statistical report shows that the church members number nearly 2,000, 434 of whom were received during the year, while there are 1,115 in the schools. The most extraordinary fact, however, is the amount contributed by the poor people during a year of scarcity, no less than \$987.

MOKIL AND PINGELAP.

Miss Foss, who labored on Mokil while Mr. and Mrs. Rand were there and then came to Kusaie, visited those islands on the *Star*, for the purpose of encouraging the native teachers and churches. She was surprised and rejoiced at what she saw, giving great credit to the teachers, who have done their best, and she speaks of the work as prospering in every respect. Ngatik also was visited, where the outlook was more propitious than it was a year ago.

GILBERT ISLANDS.

Mr. Walkup's report of these islands is based on his residence of five months within the group, on board the *Hiram Bingham*, and also the five weeks spent

on the *Morning Star* on its tour through the group. During this tour of the *Star* a general meeting of the missionaries, ministers, and catechists was held on Nonouti, December 16. Of the twenty-eight persons properly on the roll only two were absent. A constitution and by-laws were adopted.

It will be remembered that in Mr. Walkup's report of last year he spoke of the fact that the British Commissioner of the group disapproved of the dancing customs of the heathen populations, yet he was so unaware of the evil influences of these customs that he had permitted their practice on special festivals, particularly on the Queen of England's birthday. The results upon Christian work have been distressing. Mr. Walkup says: "These heathen games, like baseball, require long practice. The permission to have them on holidays creates a desire for all the old night games and lewdness." It is one story from nearly all the islands, but the hope is expressed that as the present Commissioner is soon to give place to another, the new man will make new laws, which are so evidently needed, and with which a speedy change for the better will be manifest.

At Makin, which was a bright spot last year, the congregation fell from 150 to 75 after a series of these heathen games. The work, however, is reviving somewhat, and on January 1 there was a congregation of 100, in a decorated church. At Butaritari "the king has done his best to keep out these games, but the Commissioner opened the doors to the people on holidays. The result is that where so many of the natives have been well dressed for years a majority have now long hair and are almost naked."

At Marakei "the congregation reduced about one half after the games commenced last year, but since then has about held its own. The heathen party has been dancing all the year; the preacher has found from the old membership of the church some who are apparently living clean lives. This island leads the group in contributions, the book sales amounting

to ninety dollars and the gifts to fifty-three dollars."

At Apaiang "heathenism has pressed the work harder, even succeeding in stopping all the schools, yet many of the Christians are standing firmly on Christ, and the book sales have been good, amounting to sixty-seven dollars. A new church has been built, taking at least a month of the Christians' time."

At Tarawa the king has been baptized by the Roman Catholics, although still a heathen. The new British Commissioner is to reside on the leeward islet of Tarawa. The Christians here are a "peculiar people" and easily distinguished from the great mass of heathen. At Maiana and Apemama there is little that is cheering, only a few keeping themselves clear of the heathen practices, although at the latter place the people are helping to build a nice large house, which will do for the daily gatherings for worship and for school for the few children that are among them.

Better reports come from Nonouti and Tapituea. The French Catholics are on these islands, including six priests and monks and nine nuns, yet they do not seem to interfere seriously with the work of Protestant laborers. In conclusion Mr. Walkup says: "In my fifteen years in the group I have never seen or heard of the prevalence of so much dancing or heathen games, or of such a depraved character. In former times the wives were required to remain in their houses, but now they enter into these sinful games. We shall put in an earnest plea to the new Commissioner to stop the dancing and other harmful games."

THE TRAINING SCHOOL.

The Report of the Gilbert Island Training School on Kusaie for the past year was prepared by Mr. Channon, and is hopeful.

"The work of the past year has been a varied one. There have been several trials of our faith and crosses to bear, but there has been much to encourage. The number enrolled in the Training School has been forty-three, the largest in its his-

tory. Miss Foss has rendered valuable assistance, progressing with the Gilbert rapidly, and teaching five classes the past term. This year we tried the Oberlin plan of daily marks in recitation, and added a roll of honor and a few prizes at the close of each term. The plan worked admirably and stimulated the scholars to more thorough work. The Gilbert native is in no danger of overwork naturally, but needs every inducement possible. We rejoiced greatly to send out to the work this year our largest number, namely, six teachers with their wives; four had completed the entire course and two the teachers' course. I regretted to learn that our grant in aid to the school had been reduced, and that I must reduce my school one third so soon after having increased it, when the need for teachers is so great and when we were hoping to extend our work over the whole Gilbert group. It is useless, therefore, to longer entertain such an idea. Oh, great is the guilt of the churches at home! How inconsistent for Christians to pray the Lord to open the doors to wider opportunities and then not only refuse to enter in but withdraw the necessary support for work already in hand!

"It has seemed best during the year to divide the course into two parts, devoting the first three years as a training and preparation for teachers, and the last and fourth year to theological studies, and admitting to it only such as give special promise in the future as preachers. These will look forward to being ordained as pastors after they shall have proven themselves worthy, perhaps after five or more years of faithful work.

"With one or two exceptions the spiritual life of the school has been equally encouraging. At the beginning of the year only four were not members of the church, and they joined during the year. There were also ten adult members restored to the church from among the Gilbert Island people who live here on Kusaie. The church services and prayer-meetings have been all fully attended."

West Central African Mission.**CHEER AMID TRIALS.**

MR. CURRIE writes from Chisamba, January 20:—

“On the first Sunday of the year we had the joy of baptizing and admitting to church fellowship two of the girls from our school, and last night one of our boys, for the first time in his life, took part in public prayer. The year has opened with good prospects. Some of the old men who had held aloof from us are now filling their old places at the services. Some of our young people, who seemed to be growing restless and easily grieved by restraint, are now wearing more cheerful faces and rendering more willing obedience. The church members seem to be growing in grace and Christian character; and never were the preachers more zealous in evangelistic work among the villages. Thus while we are not without cares and anxieties, yet we find abundant cause for gratitude, and, lifting our eyes to the hills from whence cometh our help, we take courage and press forward.”

Writing a month later, February 20, Mr. Currie says:—

“Our congregations have been rather better lately than they were about three months ago, and the people seem interested; but these are anxious times for us. White traders are settling all around this station. Rum is their chief article of barter with the natives. The profits on the rubber just now are so large they can offer almost twice as much for the journey to the coast as we can. Our chief concern is not however about ourselves. The high wages offered are making our young people restless. The rum is a grievous temptation to them, and verily we are sometimes sorely tried to know what is wisest and best for us to do in order to steer our bark against the adverse currents. You say, keep to the helm. Well, we are doing that. Sometimes, however, the helm is not answered rightly, and the boat appears to be drifting on the rocks. Thank God! we still keep in the channel; and though hard pressed, we are making progress.”

GROWTH AT SAKANJIMBA.

Under date of February 24, Mr. Woodside reviews the progress during the two and a half years since this station was opened. After describing the buildings, of which there are now fourteen, large and small, within the compound, which covers an area of about 300 by 600 feet, he speaks of the spiritual work:—

“When we first came, we brought with us from Bailundu two lads who had been with us there for some time, and Mr. Lee had three Chisamba lads. All these have returned, except one of our Bailundu lads. There are now with us on the place no less than thirty lads and two girls. (Until the present time we have had no place for girls.) These are all in school. We have a school of from forty to fifty scholars. Most of these are beginners. Some few, however, can read the gospels fairly well.

“Seven of these lads have made a confession of Christ, and are trying, we believe, to lead Christian lives. Others are here with the avowed purpose to learn ‘the words,’ and will most likely follow in the footsteps of those who have already made a profession. A special class has been formed of those seven, and they are being instructed in Bible truths preparatory to their baptism and the organization of a church. Sunday services have been conducted from the beginning. At first many came from curiosity to see the whites and to hear the organ. Of late the number who come is not much larger than at first, but they are more regular, and, we believe, come not so much from curiosity as at first. We have also in the new schoolhouse Sunday evening meetings and a mid-week evening meeting.

“Besides this Mr. Reed is spending nearly one half of his time away at the villages. Of course it is too early to say much as to the fruits of this labor.”

Western Turkey Mission.**CARRYING OUT REDUCTIONS.**

It is impossible to give many of the reports that come to us concerning the application of reductions in our different

mission fields. The following letter from Dr. J. K. Greene shows how the process has been begun in Constantinople:—

“For three months we have waited and hoped that we might be spared the sad necessity of inflicting on our honored native fellow ministers and teachers the reductions ordered by the Prudential Committee at the beginning of the year. Your letter of March 18, however, leaves us no alternative. The letter was read to the Committee Ad Interim yesterday, and after painful consideration the work of reduction in the Constantinople station was referred to a subcommittee, which met to-day and agreed on a report to be presented to the Station Conference. Permit me briefly to explain this report in detail.

“The carefully reduced estimates for native work in the Constantinople station for 1896 (not including the Nicomedia region) amounted to \$4,554; from this amount we are required to cut off \$1,694. This is the way we propose to do it:—

“1. Dismiss the Greek preacher in Stamboul after June 30, thus saving \$237.

“2. After June 30 close the rented house in Pera used for Greek Sunday-school and prayer-meetings, saving \$39.

“3. Diminish at once the salary of the teacher at Gedik Pasha by three liras a month, saving \$118.

“4. Reduce another preacher's salary, saving \$162.

“5. Reduce the salary of a third preacher, saving \$132.

“6. Cut off the school in Hasskeuy, saving \$52.

“7. Cut off one half the salary of the preacher in Scutari, saving \$292.

“8. Cut off half the allowance to the school in Scutari, saving \$20.

“9. Reduce the salary of the Rodosto preacher, saving \$26.

“10. Close two schools in Rodosto and save \$40.

“11. After June 30, cut off teacher and preacher at the Dardanelles, and save \$106.

“12. After June 30, close the school in Adrianople, saving \$26.

“13. Discontinue all tours, thus saving \$220.

“14. Cut off grant towards rent for prayer-meeting rooms, saving \$22.

“These amount to \$1,492, leaving the still further reduction of \$202 to be made.

“Concerning these reductions let me add:—

“The Greek preacher has a wife and five children. Three years ago he left his work in the Smyrna field and came here at our special request. He has assisted the ladies in Gedik Pasha, united the Greek brethren in a nice little community, gathered a weekly social meeting, and preached at Koum Kapou on Sundays. His dismissal will greatly distress all our Greek brethren, and seriously disconcert all our plans for Greek work in this great capital.

“It is very likely that two other preachers will request that their salaries be continued unreduced, till June 30, and will then both withdraw from the work. One of these men has had a ministry of over twenty years, and the second of over thirty years. They are highly esteemed brethren and ministers, and their loss will be almost irreparable. What does it signify that twenty-one of our pastors and preachers have been martyred for Jesus, that our theological schools have been broken up, that there are no new candidates for the ministry, and that, last and most grievous of all, part of the surviving preachers are to be dropped because of a lack of support on the part of Christian friends in America? Have not our native fellow-laborers the right to feel that in this time of their extremity, and at a time of great opportunity too, they are most sadly deserted by their professed friends? It is hard enough to bear the blows of bitter enemies, and hear the wallings of perishing thousands, but who can endure the desertion of those on whose sympathy and encouragement they have relied?

“The case of another preacher is peculiarly hard. He was filling the place of the pastor of the church in Yozgat, when some three years ago he was arrested on suspicion and sent to this city. Subsequently released, he was forbidden to

return to his home. He was thereupon employed as city missionary in place of one deceased, and has won universal love and esteem. With a wife and five children to support in Yozgat, and obliged to care for himself here, his meagre salary of \$211 a year is to be cut down one half.

“With the closing of Mrs. Seelye’s school in Hasskeuy and the possible withdrawal of the preacher from that quarter of the city, it would be quite impossible for Miss Gleason and Mrs. Seelye to continue their work.

“I will not comment on the closing of the schools in Rodosto—the most hopeful part of the evangelical work in that city—and in other places. It is really too painful. The brethren in the Dardanelles—some fifteen church members—are asking for a visit for the administration of the sacraments. It is sad indeed that all visits to out-stations, and all tours, must be stopped. Removing from the Dardanelles the one man who has served there as teacher and preacher, it only remains that we sell the house used as chapel and schoolroom, and leave our brethren to their fate.”

GRATITUDE FOR AID.

MR. FOWLE, of Cesarea, sends a translation of a letter, in which every effort is made to keep closely to the Turkish idiom, detailing the use made of a small sum of money which was sent by him to the village of Gemerik. The writer says:—

“From us all to you all we offer our most sincere greeting.

“Yours of March 4 is received, and we are to the last degree thankful. May the Lord be gracious to you! Your aid came to us like an “angel of deliverance” in our time of greatest need. May the Lord be near to aid *you* all through your lives! I had already written to ——— (their former preacher) that I had distributed 400 piasters’ (\$17.60) worth of flour to those whose need was greatest; this would keep them from starving for eight or ten days. Although I gave it with the greatest secrecy, it seemed as if the ground

itself was one great ear. *Everybody* seemed to hear of it at once, and they crowded in upon us until we could not find our heads. I cut off the giving *instantly*, and cried out, ‘There’s no more! You can get no more!’ Just as the words ‘no more’ rang out from my mouth your messenger arrived, sprang from his horse, and gave your letter. As for myself, God knows with what a relish I had given! In our own house I had said, ‘Would that we could give to all. How glorious it would be!’ Like an angel’s visit your messenger came. All said, ‘God sent him in answer to our cry!’

“I send with this a list of fifty families, consisting of 250 persons, to whom this \$22 brought such timely aid. And still we could not find our heads. Many, very many, are those who have come to the *deepest want*. It is only now that I begin to realize how deep it is. May the Almighty help them! Men, women, came weeping; I could not endure it. I put out some sacks of flour and gave to each that came. We *could not* send them empty away.” (Signed) ———.

Madura Mission.

NEW CHURCHES.

MR. CHANDLER writes from Madura, February 16:—

“On the tenth, eleventh, and twelfth of February some of us went around and dedicated three new churches, and ordained a new pastor. The pastor is the Rev. P. Vedanayagam, one of the orphans saved by Mr. and Mrs. Washburn from the great famine. It was interesting to have Dr. Washburn present to give the charge to the new pastor, and also a fellow-orphan, already ordained over a neighboring church, to give the right hand of fellowship. Next week the missionaries and agents of Mandapasalai, Tirumangalam, Pasumalai, Manamadura, Melur, Tirupuvanam, and Madura, composing the South and East Local Committees, are to meet here and in Pasumalai in special meetings with Mr. David, of Ceylon, the most successful evangelist that India has yet produced.

We are looking forward to having a blessing through his labors, as God may bless them."

Mr. Wright, who has charge of both the Tirupuvanam and the Melur stations, writes from the latter station of the work as too great for any one man, even were he amply supplied with means, and he adds:

"The heavy reductions are a great burden, especially to me, as I have the two stations, with more than forty teachers and catechists to pay every month. It is a great trial of faith. I have not dismissed any men in this station yet. But when you tell me that for every rupee I had last year I can have only half a rupee this year, what can I do? I paid the men their full pay yesterday, but I cannot do that very long unless the appropriation is speedily restored. The mission treasurer will not advance money. He lets me have, month by month, what is due me, and I shall be obliged to make heavy reductions next month. Do not forget to pray for me that the Lord may strengthen my faith and sustain me in this time of trial, and may open some way of help."

MEETING REDUCTIONS.

Dr. Chester, of Dindigul, in referring to the reductions in the appropriations, says:

"I have toiled through two months of struggle to carry on our work upon half the sum really needed and have been fearing a breakdown in my health day by day. How it will be with the next six months it is hard to say. I will do my best to keep matters together."

Mr. Vaughan, of Battalagundu, writes of the schemes which have been thought of for meeting the retrenchment demanded. Everything has been done to reduce expenses without thus far reducing the work. The native agents have made many sacrifices, some of which will involve them in great discomforts. None of these agents can be spared without actual loss, and Mr. Vaughan says:—

"It seems so like sacrilege to put forth your hand against any of the God-appointed means, that, despite the fact that it takes a little more than one third of our

salary to keep them going, we look to God and forbear. It cannot be that it is the will of God to thus destroy the result of years of prayer and self-denial. We are looking for him to step in and bring light out of darkness before the time comes when there shall be no alternative, and when the only thing left to do is to cast away one third of our native agents who are in themselves the net result of years of labor and thousands of dollars, and to leave one third of those who are struggling upward towards the light to sink back again into the dense darkness from which they are slowly emerging."

Mr. Vaughan gives the following account of his efforts to reduce the expenditures in connection with one of the boarding schools. Before word of the reduction had reached him he had given out word that applications would be received for entrance, and thirty-five bright-faced boys and girls responded. When word was received as to the reductions it was very plain that the whole scheme must be changed. Mr. Vaughan says:—

"With a heavy heart I came to the decision that ten was the outside limit of our power that year, and with this in mind I went out to meet the long line of little ones, supported each one by father or friend, every face showing how anxiously they desired the very thing we wanted to give them. Well, the work of selection began, and after I had applied every test and used every argument known to me, I found myself confronted with nineteen bright, intelligent faces, and each face seemed to be speaking at the same time a prayer for acceptance and a challenge to reject. From nineteen pairs of soft brown eyes I saw, not heard, but *saw* the question as plainly as it could be put, 'What are you going to do with me?' I thought of \$500 I must get somewhere, some way. I thought of what the boarding school meant for those dear ones before me, and I thought of God whose is the silver and the gold, and I said in my heart, 'By his help I will take you all'; and they are in our classes to-day. This gives us fifty children to feed, teach, and in some cases

clothe; and to do all this I am given 450 rupees. When you consider that each child costs at the lowest figure thirty rupees per year, and that all I have in view from government grants fees is 400 rupees more, you can tell very nearly how much I am behind. Perhaps there are those who would call this foolhardy and would advise a cut-down. I am strongly of the opinion that they would not continue of the same mind if they could be where I am. I laid this matter of reduction before my helpers and showed them just how things are, and they have promised to join with me in the prayer that God will in some way provide for his work, just as he did last year. All went back to their work feeling, as they did not before, how directly they were dependent upon God."

Foochow Mission.

THE RELIGIOUS INTEREST.

DR. WHITNEY writes from Pagoda Anchorage of the remarkable religious movement throughout the whole district:—

"It is difficult to say just how many are being inclined toward Christianity, but doubtless there are 500 or more. A wide door has opened here, all of a sudden, and we are drawing on other stations to help us out. But even then I fear we shall fail to meet the needs. One interesting and hopeful feature in this interest is the readiness of inquirers to give toward the support of preachers and school teachers if we will furnish the men to enlighten them. In two or three places in my field the inquirers alone are willing to furnish a house and contribute enough to support an ordinary preacher. This is a remarkable thing for China. I have reported before how we were pressed for room at the Tiong-loh city church. Providence has opened the way, and an ancestral temple has been secured, at a cheap rent, sufficiently large for church, school, dispensary, and parsonage. The preacher has moved in, and they held their first meeting there last Sabbath."

Under date of February 8, Mr. Peet, of

Foochow, confirms these reports of new interest in religious things. He says: "There seems to be a grand awakening throughout this whole region, and men are beginning to realize the evil of idolatry. It seems as if the reaping time has come at last, but the laborers are very few." Mr. Peet speaks of the recent graduation of two young men from their school, who will occupy positions as teachers in two of the day schools.

Mr. Beard reports that the first church in Foochow has promised to be responsible for all the running expenses of the church, besides paying the pastor's salary. Other churches are also making most effectual progress in the matter of self-support.

We have full reports of the Christian Endeavor Convention, which was held in Foochow in November last, when some sixteen or seventeen local societies were represented, and at least 700 delegates were present. It was a remarkable gathering for China. Two Chinese young ladies played the two organs which assisted in the service. All the arrangements were under the care of the Chinese, and were planned and executed with a celerity and energy which have been supposed to be wanting in the Chinese character. The near proximity of the unreached masses was made conspicuous by the noise of the hammers which workmen were using near the tent in the manufacture of tin foil into the mock money which is to be used for idol worship. The Christian Endeavor methods seem peculiarly adapted to the Chinese, and are employed with great enthusiasm. One report says, "Long-windedness, which used to be the bane in our Chinese meetings, has been thoroughly banished from our Christian Endeavor meetings."

South China Mission.

INSTRUCTION OF CONVERTS.

DR. HAGER, writing from Canton, February 4, speaks of a class for Biblical instruction held in the first weeks of the year for the Christians at Cheung Sha

Yong and Hoi Ping. The Book of Romans was studied, and on each day four sessions were held, one before breakfast. The study was continuous and most profitable, and seemed to have great influence upon those who attended. Aside from the Christians, there were two inquirers, one of whom was subsequently baptized. Dr. Hager writes:—

“After the close of the station class, I made a journey into a new district with the view of opening a new out-station at Chak Ong. It is about eighteen miles distant from Cheung Sha Yong, and ten miles from Kwan Tsun, where we have a school. It was market day at the time of my visit and everything that I saw seemed favorable to some work being attempted in this market, where every five days probably more people assemble than one half the islands of Micronesia possess. From 20,000 to 40,000 people assemble here every market day, and the surrounding villages are large and well populated. This out-station would give us access to 50,000 to 100,000 people, few of whom have ever heard the gospel. Many of them have never seen a white missionary, which fact was clear in many ways, for from the time I entered the market until I left, people followed me, apparently only from curiosity, while in going to the market I saw one woman running with all her might to catch a glimpse of me. I left the place, instructing my helpers to rent a Chinese shop for twenty-five dollars per annum, and I trust that ere this a place has been rented where we can preach the gospel.

“Perhaps if I had known that the Prudential Committee would be called upon to reduce our salaries and the work in general, I should have hesitated ere giving orders to the Chinese brethren, but now they have been given, and we must go forward. There is no retracing our steps; we must go forward, money or no money.”

Mr. Nelson also writes of a “Training School” for men and boys at Canton, the present number of boarding students being fifteen. Others are asking for ad-

mission, but have not been received. Mr. Nelson says:—

“The board at the school is two dollars per month; quite a number are paying their way or are supported by friends, so that out of the thirty dollars expended for board I receive twenty-two dollars and a half. You will see that the expenses are small. This, of course, does not include the teacher and cook. All the boys, except two of the smaller, are church members. Eleven belong to our own mission. The chapel work is progressing slowly on account of the cold and constant rains, and the attendance is small. The work for women is more encouraging still. At our last communion four adults united with us by baptism, two of whom were women and one a girl from the school.”

Japan Mission.

TOTTORI AND VICINITY.

MR. BARTLETT, of Tottori, reports several trips made to out-stations in which he had many cheering conversations with inquirers. The work in Tajima he speaks of as in good condition. Large classes for Bible study are kept up in two or three villages. “The faith of one or two recently baptized Christians seems to me the most simple, and at the same time intelligent, I ever met with. They are not hysterical or nervous, but very glad and full of earnestness. They are sorry they did not serve God sooner, and are serving him now for love, not ambition or patriotism.”

In the midst of many cheering events a painful experience occurred in connection with an out-station, Kurayoshi, where the rented preaching place had been sold. The work began here some time ago, conducted by an evangelist sent by the mission, the understanding being that the Christians should provide the place for the Christian services. These Christians now call upon the mission to buy or rent a preaching place, and cannot as yet be persuaded to take upon themselves this share of the cost of maintaining public

services. Notwithstanding this apparent indifference in one locality, Mr. Bartlett finds much to strengthen his faith and cheer his heart, so that he writes: "In general, I should say that the field is in good condition; that the past indifference on the part of many and lack of hope on the part of the rest are giving way to determination and courage; that there is on the part of all the prominent Christians warm sympathy for the mission and its representative here, together with a willingness to support him at such times as this, and that the hope of accessions in considerable numbers in the near future is very great indeed."

A RUN THROUGH HYUGA.

In the absence of Mr. Clark and family from Miyazaki, Mr. Pettee has made a tour through the province of Hyuga, which is in the southeastern part of the island of Kyushu. Mr. Pettee characterizes the trip as the "most varied, unique, and, on the whole, interesting of any in my missionary experience thus far." Under date of March 9, Mr. Pettee writes:—

"Hyuga was to me new territory, though the oldest corner of Japan. In fact, it is so old that it antedates history. I not only walked in the tracks of Jimmu Tenu, Japan's first emperor, but was pointed out the burial-place of one of Jimmu's semi-celestial ancestors. Centuries are playthings with that easy-going, long-lived, indolent portion of beautiful Japan.

"The log of my tour might be made to read as follows: Absent from home eighteen days, of which ten, including one Sunday, were spent on the soil of Kyushu. Traveled by boat 700 miles, by train 180, by jinrikisha 112, by coach 18, on horseback 24, on foot 20; total 1,054 miles.

"The mountain scenery between Takana and Obi is superb, and no sea views can surpass those of the blue Pacific from Mimitsu. I saw the rock behind the town on which old Jimmu Tenu sat and looked out over the broad ocean before setting

sail thereon for Central Japan. He is said to have exclaimed, 'Ah, beautiful, beautiful view!' and the town was named from the words he used. If the story be a myth and the old hero never said it, he ought to have said it; and I said it for him.

"I visited, *professionally*, ten places, held eleven formal services, baptized one entire family of seven members (two young children, father, mother, grandparents, and great-grandmother), made many private calls, and held long conferences with the workers. Was kept busy every day from 6 A.M. till 11 P.M. (once till 12.30 the next morning). It was hard work, but most of it of that interesting kind that makes one forget physical discomforts in the joy of real service. Things are moving slowly, but in the right direction. It would be a shame to curtail the assisted work at this juncture.

"Let me briefly note a few of the serious things that must happen unless more money is sent from America:—

"1. One of the evangelists, with his wife and sister, has opened a little industrial school for poor girls. Through practical service our true-hearted evangelist and his family are slowly but surely succeeding in winning respect for the religion of Him who loved to spend himself in many-sided service for needy men. Forty dollars are imperatively needed to keep this good work running.

"2. Obi is a wealthy but profligate old castle town, where it has seemed impossible for spiritual things to gain a foothold. Mr. Clark was determined to capture the place for Christ, and at last prevailed upon a promising evangelist to go there with his talented and devoted wife, a graduate of Kōbe College. The young man made his final decision in a noble spirit of self-sacrifice, and is now just ready to begin consecutive work at close range. We held one of the best meetings of my whole series there in the same room where Mr. Clark had been seriously disturbed but a few months before. The whole sentiment of the town seems changing. Many young men are studying the Bible, and Mr. T—

says this is the golden time to strike for a lasting impression. Forty interested hearers attended our meeting, not a single Christian among them except the speakers. No other denomination can take this work if we drop it. But we must drop it, as this is the newest work in Hyuga, unless Mr. T——'s salary, only \$15 a month, or say, with incidentals, \$100 in gold a year, is sent us above the sum already granted. Reductions of this sort are simply suicidal to the general work. One of us missionaries had better withdraw and his salary be divided up to keep such worthy enterprises running. But I refuse to believe Christian America is so poor as to compel this alternative.

"3. An old Bible seller, who literally goes about doing good, visiting places where the gospel would never penetrate without his help, needs \$1 a month (gold) or perhaps \$15 a year to eke out a precarious living in these days when there is not much call for scriptures and tracts.

"4. Fifty dollars to supply the evangelists with greatly needed books for their private study, and tracts for general distribution. We are so hard driven this year, with the unprecedented and alarming reductions in both missionaries' salaries and grants to the general work, there will be not a cent left for this important branch of our service.

"I could add several more requests but forbear. One further word, however, must be said. Whatever anxiety may be felt about certain features of the work in Japan, my conviction is clear that we missionaries and the American churches must stand loyally by just such men as these Hyuga evangelists, who in the face of

great odds have stood for simple evangelical truth as revealed in the Bible and made to pulse with sacrificial life in the person and work of Jesus Christ, the one divine man through all the ages.

"At Kagoshima I had a delightful interview with Judge Maki, Judge Kumabe, Mr. Ashikaga, and the Methodist evangelist. There are now seven Congregational Christians in Kagoshima. The 'Doshin Kyokwai' (One Heart Church) holds services every Sunday at Judge Maki's house, with an average attendance of twelve. They have applied to the Home Missionary Society to send them a preacher. I told them it was impossible for the mission to help them this year in case the Home Missionary Society refused. Judge Maki, assisted by leading Christians of all denominations and resident missionaries, has opened a night school, where English is taught, with an attendance of fifty. It was refreshing to note the love and admiration that all classes of people have for Mr. Clark. The explanation is simple. He loves Hyuga and her people, has worked incessantly for them, and they do not forget it. This is especially true of the Christians. In their view there are three great American Clarks: Secretary N. G. Clark, who has just finished his work; Dr. F. E. Clark, of Christian Endeavor fame; and C. A. Clark, the missionary; and the greatest of these is Cyrus. There were many warm inquirers for himself and family. May the divine blessing rest richly on old Hyuga! May she be increasingly worthy of a foremost place in new Japan, and the newer, grander, more eternal kingdom of our Lord and of his Christ!"

Notes from the Wide Field.

INDIA.

PUNDITA RAMABAI. — Intense excitement has prevailed in some portions of India over the institution for widows established by the Pundita Ramabai, for it seems that twelve of these widows have confessed Christ and have been baptized. It is well known that the Pundita, in establishing the institution, pledged herself not to make it an instrument for proselyting; it was to be, first of all, a protest against the cruelties of Hinduism in the treatment of child widows. While acknowledging that she herself

is a Christian, she deliberately purposed not to make her institution Christian in such a sense as would make it obnoxious to the Hindus. It was to be a social and not a religious movement, and those who entered the institution were not asked to change their faith. But the result has been what the Pundita has not sought to accomplish. The silent influence of her life and of the liberal principles which she inculcates has led many of the inmates of the home to the acceptance of the Christian faith. Rev. Mr. Small, of the Free Church of Scotland mission in Poona, makes the following interesting statement in regard to the institution and the address which the Pundita made in defence of her course before an excited audience of Hindus: —

“ This result (the twelve baptisms), at once so unlikely and so striking, appears to confirm what some of us older missionaries have felt and said, that the Pundita’s position, while impossible to an ordinary Christian worker, was justifiable in her case. Very fiercely, however, has native society turned upon her, and very severely has she been handled as ‘ a wolf in sheep’s clothing ’ by the native papers. It was a bold thing, therefore, for her to go to speak to the students in the heart of the city and amid the heat of all this opposition. The street in front of the hall was crowded with excited youths, with angry and scoffing looks, and the atmosphere both within the hall and without was so electrically charged that an explosion, with any kind of results, would not have surprised any of us. With a fearlessness and faithfulness, the secret of which she, by and by, communicated to her audience, the Pundita appeared and delivered her address. It goes without saying that in respect of form and language (her own Marathi) the address was admirable; but the telling feature was her fearless assertion of the moral and spiritual slavery of the Hindu, and of her hearers as Hindus, their utter inability to help themselves, while yet they were crying out for political privileges, the misery of their domestic system, and especially of the way in which it crushes their women, their weakness in yielding to orthodox clamor when manifest right and justice demanded firmness. Then the Pundita, holding up her Marathi Bible, claimed to read from its pages the real cause of all this moral degradation and helplessness, even their departing from the living God and his service. Thus our brave Indian lady faced the audience. Then she wound up by telling them that their opinion of her action, or their threats of doing her physical injury, were alike unheeded by her. *They* might be slaves, but *she* was free; and how? Because the truth had made her so. And it was no boast of hers; for she stood not alone, but the Lord who had freed her from these chains stood by her and delivered her from all fear. Her audience, with excitement hardly suppressed, heard her quietly to the end, and suffered her to go unmolested; the whole scene recalling some of those sublime incidents of Christian history in which the heroism of faith asserted and secured its ‘ claim of right.’ ”

AFRICA.

UGANDA. — The English Church Missionary Society is receiving from Bishop Tucker in Uganda letters of deep interest, indicating extraordinary progress in the development of the country and the extension of the Christian faith. The *Intelligencer* may well say that “ there has been nothing like it in the history of the Church Missionary Society.” And it calls attention to the fact that such rapid movements, though full of hope, are also full of danger. Bishop Tucker, writing October 14, compares his first visit in 1890 with his present visit. The contrast is vast. Now order reigns; it is no longer the drumbeat from morning to night and the gathering of excited crowds. When the drum beats, it is to call people to service in the great church or for classes in the various teaching houses. There has been a great increase in cultivation. Whereas in 1890 much of the land around Mengo was waste, now the gardens have been reclaimed, fresh land cultivated, “ and Mengo is one great garden.” A great deal of building has been done. Each prominent chief has now a double storehouse;

roads have been built, swamps have been bridged and drained. But the most marked prosperity is in spiritual things. The old church, which was blown down, has been replaced by a beautiful edifice, accommodating 4,000 worshipers, and in the districts close around the capital there are twenty-three other churches, while in the country there are not less than 200 of these churches. In them all services are conducted in an orderly way. Bishop Tucker writes of a large missionary meeting for the purpose of sending forth nine new missionaries into different sections of Uganda. Several confirmation services have been held, at one of which ninety-eight, and at another 145 candidates were confirmed. At one of these services two blind men were confirmed, one of whom had lost both his ears. They had been cut off by order of the king, some years ago, by way of punishment. Both men in their sightlessness were victims of the king's cruelty. It was a striking proof of the change that had come over the land. Bishop Tucker writes of the present problem that was before them as to the preparation of men for pastors, and he affirms that the young men are now coming forward as teachers who are far in advance of any they have heretofore received. He proposes to establish a separate order of teachers, to be formally authorized by the Church Council to instruct in Christian truth and duty. A new church in the king's enclosure has been recently opened, built by King Mwanga's orders. He is by no means a Christian, though he knows a great deal of Christian truth. Bishop Tucker says there are 400 people living inside the king's enclosure, who are either Protestants or Roman Catholics. The new missionary ladies who have recently arrived are to be permitted to visit the king's chief wife and his other women at least once a week. The whole outlook in Uganda is most encouraging.

ON THE ZAMBESI.—The veteran missionary, Monsieur Coillard, on leaving the Zambesi for a furlough in France, made necessary by protracted illness, has sent a touching letter to the directors of the *Société des Missions Évangéliques de Paris*. With the aid of native boys he had made his sorrowful preparations and had said farewell to the people for whom he has toiled and suffered so much. The king said to him: "Ah, if I am not yet saved it is not your fault. You have given yourself no rest, but neither have you given me any!" Writing of the affectionate care of his boy pupils, Monsieur Coillard says: "Semonji, especially, has made an admirable nurse, foreseeing or divining my wants, trying to tempt my appetite and to make my room cheerful and doing everything earnestly, joyously, and noiselessly. He has never left me, day or night. At night, when he spreads his mat at the foot of my bed, he pours out his heart in supplications, asking a little relief, a little sleep for 'his father, this old servant of God.' And, through the night, instantly on his feet at the first call! What should I have done without him? The dear boy, learning of my resolve to leave the country to seek medical aid, instantly entreated not to be left behind. He did not want to quit me till I should be better—'he would go wherever I went.' 'And if I should go to Europe?' 'Very well; he would go.' Indeed, there is a debt of gratitude which increases every day, and of a sacred character. . . . As to my poor Nyondo, he is married; there is no question of taking him. Poor boy! every time that my departure is spoken of he bows his head upon his knees and begins to weep."

Monsieur Coillard goes on to say that his leaving Africa is a complete overturning of his plans and wishes, but that "a ray of light illumines his darkness and sorrow." "What a difference between this journey and that of 1884! Then not a soul in this vast region who knew even the name of the Lord, not one who prayed. Divided now into two bands for carrying my luggage over the river; at our night bivouac we answer from one bank to the other by our hymns. *Tlong ho Yesu!*"

"Acknowledging it to his glory, the Lord has done great things. This station even of Kasungula, with its large village where everything is so prosperous, witnesses to it.

In spite of the losses and defections which have so often afflicted us, we now have seven European missionaries, four ladies, six evangelists and their wives, all devoted to our dear mission, all united in the close ties of one family. We count five flourishing stations, and at each of them a number more or less great of Zambesians who profess to have found the Saviour. To-day they sing here the praises of God and pray. But that which fills me with joy and gratitude to God is especially the school of evangelists, which we have now confided to our dear brother, Adolphe Jalla, with ten pupils."

THE HABITATIONS OF CRUELTY. — Christianity, where it touches the people of Africa, does much for their redemption from the horrible usages growing out of heathenism. But the conflict with inherited superstitions and corruptions is by no means a thing of the past. Mr. Brown, of Kuruman, Dr. Moffatt's old place of service, reports in the *Chronicle* of the London Society a visit to Morokweng, which he speaks of as one of the most heathen towns of Africa, the chief being not only a heathen but a drunkard. He is bitterly hostile to the Christians. Recently one of the witnesses before the court, who was a Christian, told the truth so plainly and adhered to it so persistently, though it bore heavily upon this chief, that he is determined to burn the church and drive the natives from the place. The tribe is most barbarous, treating their slaves with utmost cruelty, often flogging even to death, while maiming and mutilation are very common. The British government is doing something to mitigate these atrocities.

CHINA.

RAILROAD ENTERPRISES. — United States Minister Denby reports to our government that on the sixth of December the emperor issued a decree, directing a certain Mr. Hu, a *protégé* of Prince Kung, to build a railroad from Tientsin to the Lu Kou bridge, which is within eight miles of Peking. The distance is seventy miles, and the road is to be built at government expense. That the line does not enter the city of Peking is due to the superstition that the sacred precincts of the imperial residence must not be contaminated by Western improvements. It will be remembered that this line of railroad was once well on toward completion, when such a storm arose among the Chinese, especially the boatmen on the Peiho River, whose interests were to be interfered with, that the rails were taken up. In his recent decree the emperor says: —

"Railroads are important to commerce and beneficial to the laboring classes. This government having determined upon its construction, it is desirable that the work be undertaken." This decree also suggests to merchants who have means that they build a line from the Lu Kou bridge to Hankow, and as the government now favors this project there is strong probability that this interior road will be built.

MADAGASCAR.

The London Missionary Society has come to the conclusion, in the prosecution of its Christian work in Madagascar, that since the island has now come so fully under French control, it will be most helpful to have French Protestants coöperate in missionary efforts. It has therefore urged the Paris Society to take some part of the work in Madagascar, if for no other reason than to demonstrate that Protestant Christianity is not to be confounded with England. The *Chronicle* from the London Society reports that the Paris Missionary Society purposes to coöperate, and perhaps a portion of the London Missionary Society's work will be handed over to it. The French Minister of the Colonies has also been interviewed by a deputation from the London Society, and gave assurances that the present government would be absolutely neutral in matters of religion. We have already reported that the Resident who has been appointed is a Protestant Christian. The deputation was cheered by the results of the interview, but were convinced that in order to the full success of their work it would be necessary to give special attention to the French language.

Miscellany.

BIBLIOGRAPHICAL.

The Cross in the Land of the Trident. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions. New York, Chicago, and Toronto: Fleming H. Revel Company. pp. 108.

The land of the Trident is India, where in every temple of Siva is seen the three-pronged fork, a symbol of the Hindu Triad and so of the Hindu religion. "India," says the author, "the Land of Desire to the world, has been sought at some time by all great nations, and even Columbus was seeking her when he discovered our continent." The land is laid open to the gaze of all by this little book. Her past and present, her common life, her religious life, her real man and woman, are depicted with an admirable clearness and condensation, enabling the reader to hold the facts in memory.

Mr. Beach, formerly a missionary in China, is still a missionary at heart, and of course he looks at India from a missionary point of view. Chapters six and seven are packed with information as to the work and its present phases, and the value of the whole is increased to the student by suggested readings for further researches. The closing chapter is a forceful and rousing appeal to American students from Bishop Thoburn, from Rev. Mr. Conklin, a prominent India missionary, from Mr. R. P. Wilder, and from the Bombay Decennial Conference to consider the claims of India. The duty, the opportunity, the encouragement, and the crisis of the present time are pressed home with thrilling earnestness. May many who cannot answer this call in person go in heart, sending substitutes and supplies!

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the work of God in the Island World. (See pages 238-242.)

For the Czar of Russia and his councillors; that in connection with his coronation greater liberty of religious belief and life may be granted his subjects.

That as a result of the sufferings of the despoiled Christians of Turkey and the relief sent them, there may come to them a new and deeper Christian life.

ARRIVALS IN THE UNITED STATES.

April 19. At San Francisco, Mr. H. J. Bostwick and Miss Mary E. Stanley, of the North China Mission.

May 5. At New York, Miss Belle Nugent, of the Marathi Mission.

DEPARTURE.

May 16. From New York, Rev. Henry O. Dwight, returning to the Western Turkey Mission.

DEATH.

April 30. At Boston, Rev. Edmund K. Alden, D.D., late Home Secretary of the American Board. (See pages 224 and 228.)

Donations Received in April.

MAINE.

Bucksport, A friend, for the work in Turkey,	5 00
East Sumner, Cong. ch. and so., 4;	
Adeline Barrett, 1,	5 00
Gray, Cong. ch. and so.	12 86
Greenville, Mrs. Charles Davison,	2 00
Houlton, Rev. H. L. McCann,	5 00
New Vineyard, Cong. ch. and so.	4 00
Waterford, 1st Cong. ch. and so.	13 04
Waterville, 1st Cong. ch. and so.	62 00
York County, "Tithes" of one departed,	10 00—118 90

Legacies. — Bath, Eleanor Tallman, by Weston Thompson, Adm'r, less expenses,

109 92
228 82

NEW HAMPSHIRE.

Atkinson, Cong. ch. and so.	13 79
Centre Harbor, Rev. J. A. McKnight,	5 65
Epping, Cong. ch. and so.	20 00
Francetown, Cong. ch. and so., for work in India,	25 00

Hancock, Cong. ch. and so.	10 00
Kingston, Cong. ch. and so.	9 28
Littleton, A. J. Church,	1 00
Milford, 1st Cong. ch. and so.	62 00
Mt. Vernon, Cong. ch. and so.	18 57
Sanbornston, Mrs. J. C. Bodwell,	5 00
Short Falls, Rev. J. O. Tasker,	10 00—180 29

<i>Legacies.</i> —Dublin, Mrs. Lucy B. Richardson, by L. P. Eaton, Ex'r, add'l,	25 00
Manchester, Adaline Hartshorn, by L. D. Stevens, 6,120.65, less expenses,	6,095 65—6,120 65
	6,300 94

VERMONT.

Barre, Cong. ch. and so.	101 73
Berlin, Cong. ch. and so.	8 21
Brattleboro, Centre Cong. ch. and so. m. c.	32 24
Brookfield, 2d Cong. ch. and so., 12;	
1st Cong. ch. and so., 6.20,	18 20
Danville, Cong. ch. and so.	26 25
Ferrisburg, Cong. ch. and so.	15 37
Johnson, Cong. ch. and so.	46 00
North Craftsbury, Cong. ch. and so.	15 00
Norwich, Cong. ch. and so.	20 00
South Royalton, Cong. Sab. sch., for support of catechist,	10 00
St. Johnsbury, South Cong. ch. and so. (of wh. 25 from A. H. McLeod), 80.10; Rev. C. F. Morse, 30,	110 10
Waterbury, Cong. ch. and so.	13 35—416 45

<i>Legacies.</i> —Bethel, Mrs. Martha R. Tupper, by George H. Tupper,	200 00
Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,	6 72
Essex, Amasa Osgood, by A. A. Slater, Ex'r, bal. (previously rec'd 100),	107 02—313 74
	730 19

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	13 57
Amesbury, Main-st. Cong. ch. and so., for the "Forward Movement," 100;	
Union Cong. ch. and so., 13.50; Mr. and Mrs. Geo. L. Richmond, toward support of missionary, 100,	213 50
Amherst, North Cong. ch. and so., 31.50; Two friends, 50,	81 50
Andover, Chapel Cong. ch. and so., to const. SUSAN M. BLAKE, DORA S. BERRY, Mrs. MARIA H. STORK, and HENRY HAMMERLEY WALKER, H. M., 452; A friend, 50,	502 00
Ashburnham, Mrs. C. E. Fairbanks,	5 00
Barre, Cong. ch. and so., to const. Miss MAY SMITH, H. M.	144 25
Billerica, Cong. ch. and so.	25 00
Boston, 2d ch. (Dorchester), 113.38; do. (of wh. 15 from Extra-cent-a-day Band), for the "Forward Movement," 46; Phillips ch. (South Boston), for the "Forward Movement," 46; Central ch. (Dorchester), 40.21; Highland ch. (Roxbury), 17; Park-st. ch., for work in Turkey, 5; Mt. Vernon ch., 5; Eliot ch. (Roxbury), 6.32; Y. P. S. C. E. of Boylston Cong. ch. (Jam. Pl.), 75; A friend, 25,	378 91
Braintree, 1st Cong. ch. and so.	6 80
Brocton, A friend,	5 00
Brookline, Harvard Cong. ch. and so., 803.49; Rev. Reuen Thomas, 100,	903 49
Cambridge, North-ave. Cong. ch. and so.	327 64
Cambridgeport, Pilgrim Cong. ch. and so. (of wh. 100 to const. WALTER B. CHAMBERLAIN, H. M.)	208 80
Chicopee Falls, 2d Cong. ch. and so.	31 72
Concord, MARIA E. AMES, to const. herself, H. M.	100 00

Concord Junction, Union ch., Mrs. Campbell,	1 00
Dedham, 1st Cong. ch. and so. (of wh. 5 for work in Africa), and from m. c., 4,	229 63
Dracut, Cong. ch. and so. (of wh. 4.42 for the "Forward Movement," for Harpoot),	7 62
East Charlemont, "Forward Movement," A helper, for the work in Turkey,	25 00
Enfield, Cong. ch. and so.	30 00
Everett, Courtland-st. Cong. ch. and so.	3 00
Fall River, Central Cong. ch. and so.	100 20
Framingham, Plymouth Cong. ch. and so.	98 65
Grafton, Cong. ch., A member, for the work in Turkey,	5 00
Granby, Ch. of Christ,	32 00
Great Barrington, James Bird,	5 00
Groton, Union Cong. ch. and so.	3 25
Harvard, A friend,	15 00
Hatfield, Cong. ch. and so.	47 49
Hyannis, Cong. ch. and so.	4 25
Hyde Park, 1st Cong. ch. and so., 121.04, to const. Mrs. EMILY HUKIN, H. M.; Clarendon Cong. ch. and so., 10,	131 04
Lanesboro, Wm. Robinson,	10 00
Leverett, 1st Cong. ch. and so.	19.80
Lexington, Hancock Cong. ch. and so., 20.75; "X," 15,	35 75
Linden, Cong. ch. and so.	17 50
Littleton, Cong. ch. and so.	11 30
Longmeadow, Cong. ch. and so., 5; Rev. S. G. Barnes, 5,	10 00
Lowell, Pawtucket Cong. ch. and so.	27 00
Marblehead, Cong. ch. and so.	10 00
Marion, A friend,	10 00
Melrose Highlands, Cong. ch. and so.	41 00
Newbury, 1st Cong. ch. and so.	33 45
Newburyport, North Cong. ch. and so.	35 00
Newton, Mrs. Mary W. Calkins,	20 00
North Brookfield, 1st Cong. ch. and so.	26 71
North Truro, Cong. ch. and so.	7 00
Petersham, Cong. ch. and so.	15 55
Pittsfield, 1st Cong. ch. and so., 129.42; A friend, 5,	134 42
Randolph, Cong. ch. and so., 64.78; Cong. Sab. sch. for the "Forward Movement," 10,	74 78
Salem, Tabernacle ch., 25; A member of South Cong. ch., 25; "Forward Movement," Y. P. S. C. E. of Crombie-st. Cong. ch. and so. toward support of a missionary, 20,	70 00
Sandwich, Calvinistic Cong. ch. and so.	30 07
Scotland, Cong. ch. and so.	5 00
Scituate Centre, Ladies' Mission Circle,	3 00
Sharon, Cong. ch. and so.	21 86
Sheffield, Cong. ch. and so.	8 50
Southboro, M. Newton, for support of two scholars, India, 1 year,	1 00
South Framingham, Grace Cong. ch. and so.	660 17
South Weymouth, Union Cong. ch. and so., Young Men's Mission Band,	14 05
Stoughton, Cong. ch. and so.	13 66
Uxbridge, Cong. ch. and so.	27 01
Wakefield, Cong. ch. and so.	35 23
Waltham, Trin. Cong. ch. and so.	57 26
Wellesley Hills, "K."	500 00
Wenham, Cong. ch. and so.	5 00
West Boxford, Cong. ch. and so.	3 50
Westminster, Cong. ch. and so.	19 50
West Springfield, 1st Cong. ch. and so., 16.50; "E. D. B.," for work in Turkey, 15,	31 50
Wilbraham, A friend,	36 00
Worcester, Piedmont Cong. ch. and so., 45; do., A friend, 10; Old South Cong. ch. and so., 37,	92 00
—, In memory of Rev. David C. Scudder, for the work in Madura,	25 00
—, A friend,	5 00—5,888 88

Legacies.—Boston, Mrs. Mary Ann Patterson, by Albert Gay, Ex'r, 852 56

Boston, Geo. N. Thomson, by Mrs. L. P. Thomson, Ex'r,	500 00
Chelsea, Elvira L. Harding, by Ed- win D. Sibley, Adm'r,	300 00—1,652 56

RHODE ISLAND.

Central Falls, Cong. ch. and so.	5 00
Providence, Pilgrim Cong. ch. and so.	7 00
Slaterville, Cong. ch. and so.	24 15
Westerly, Pawcatuck Cong. ch. and so.	8 00—44 15

CONNECTICUT.

Berlin, 2d Cong. ch. and so.	40 00
Bethlehem, Cong. ch. and so.	40 00
Branford, Cong. ch. and so., for the "Forward Movement,"	20 00
Bridgeport, 2d Cong. ch. and so.	48 60
Bristol, Cong. ch. and so.	75 00
Clinton, Cong. ch. and so.	42 95
East Haddam, A friend,	6 00
Ellsworth, Cong. ch. and so.	13 59
Enfield, 1st Cong. ch. and so., with other dona. to const. Mrs. G. N. Booth, H. M.	75 00
Hartford, 1st Cong. ch. and so.	232 57
Lyme, A friend,	1 00
Marlboro, Cong. ch. and so.	6 00
Meriden, Mrs. W. H. S.	5 00
New Haven, Davenport Cong. ch. and so., 106.01; A friend for Marathi Mission, 10; A friend, 1,	117.01
New London, 1st Ch. of Christ, of wh. 15.07 monthly con., 119.54; Y. P. S. C. E. of 2d Cong. ch. and so., for the "Forward Movement," 6,	125 54
Northford, Cong. ch. and so.	20 00
Old Saybrook, Cong. ch. and so.	30 00
Putnam, Mrs. E. D. Burnham,	10 00
Redding, Cong. ch. and so.	11 35
Salisbury, Cong. Sab. sch., class of Marcus E. Sherwood, for Bible- reader, China,	25 00
Stonington, 1st Cong. ch. and so.	23 00
Stratford, Cong. Sab. sch., for medical work in Madura,	10 00
Talcottville, H. G. Talcott, 50; Mrs. C. D. Talcott, 10,	60 00
Thomaston, 1st Cong. ch. and so.	14 70
Tolland, Union Y. P. S. C. E., for the "Forward Movement,"	20 00
Waterbury, W. A. Hyde,	10 00
Wauregan, A friend, by Rev. S. H. Fellows,	5 00
West Hartford, Mrs. E. W. Morris,	100 00
Woodbridge, Cong. ch. and so.	30 84
Woodbury, 1st Cong. ch. and so.	11 00—1,229 15

Legacies. — Marlborough, Charles Buell, add'l,	6 00
	1,235 15

NEW YORK.

Amenia, Rev. S. F. Woodin,	5 00
Bangor, Cong. ch.	3 11
Binghamton, Mrs. Edward Taylor,	10 00
Bloomington Grove, Cong. ch.	18 00
Brooklyn, South Cong. ch., 77.06; New England Cong. ch., Extra-cent-a-day Band, for native preacher, Turkey, 50; do., Y. P. S. C. E., for Marathi Mission, 15; L. F. Rand, 20; Class of little girls in South Cong. Sab. sch., for the "Forward Move- ment," 1,	163 06
Candor, E. A. Booth,	25 00
Churchville, Cong. ch.	25 81
Clifton Springs, A friend,	6 00
Clinton, Mrs. George K. Eells,	10 00
Coventryville, Cong. ch.	8 43
Deansboro, Cong. ch.	21 25
Deer River, Cong. ch.	4 20
Fairport, Cong. ch.	10 00
Flushing Cong. ch., 61.12; An An- archist, 5,	66 12
Gaines, Cong. ch.	7 00
Genesee, Rev. Geo. W. Wood, D.D.	50 00
Greene, Cong. ch.	6 50

Jamestown, E. H. H.	2 00
Lisbon, 1st Cong. ch.	12 25
Madison, Cong. ch.	1 85
Moravia, Mrs. W. C. Tuthill,	186 38
Mt. Sinai, Cong. ch.	11 58
Munnsville, Cong. ch.	8 00
New York, Central Cong. ch., 67.26; Friends, by <i>Christian Herald</i> , 78.75; Dr. J. A. Sanders, 51; Broadway Tabernacle, A. D. F. Hamlin, 5; Easter offering for the "Forward Movement," 3; An Anar- chist, 3; "R. G. S.", 2,	210 01
Norwich, 1st Cong. ch.	30 00
Panama, D. D. Swezey, for native preacher, Madura,	20 00
Pitcher, Cong. ch.	10 00
Randolph, 1st Cong. ch. add'l,	1 00
Rochester, George W. Davison, 30; "M. S. J.," in memory of her mother, Mrs. L. S. Knight, 5,	35 00
Roscoe, Cong. ch.	1 00
Sand Bank, Cong. ch.	1 00
Syracuse, Geddes Cong. ch., Easter offering,	27 35
Turin, Friends of Missions,	1 00
West Bloomfield, Thank-offering,	10 00
West Groton, Cong. ch.	16 00
Woodville, Cong. ch.	6 23—1030 13

NEW JERSEY.

Bloomfield, "R. P. C.," 50; "M. E. C.," 10,	60 00
Glen Ridge, Cong. ch.	123 87
Newark, Caroline Stengel, for the "Forward Movement,"	10 00
Plainfield, Mrs. A. Betsey Taft,	10 00—203 87

PENNSYLVANIA.

Edwardsdale, Welsh Cong. ch., for the "Forward Movement,"	4 10
Nanticoke, Bethel Cong. ch., for the "Forward Movement,"	6 35
Pittsburg, 1st Cong. ch.	20 00
Pittston, 1st Cong. ch., for the "For- ward Movement,"	10 00
Plymouth, Cong. ch.	2 20
Scranton, Union Service for the "For- ward Movement," 3.13; Puritan Cong. ch., for do., 2,	5 13
Wheatland, Welsh Cong. ch.	3 00
Wilkesbarre, "Forward Movement," Puritan Cong. ch., for Turkey,	20 00—70 78

MARYLAND.

Baltimore, Canton Cong. Sab. sch., for the "Forward Movement,"	11 00
Federalsburg, Albert A. Pixley,	10 00—21 00

WEST VIRGINIA.

Huntington, Cong. ch.	9 25
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NORTH CAROLINA.

Oaks, Y. P. S. C. E., from "A. E. F.," through W. M. U of North Carolina, for the "Forward Move- ment,"	15 00
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FLORIDA.

Daytona, 1st Cong. ch.	22 46
St. Petersburg, 1st Cong. ch.	2 50
Winter Park, Cong. ch., with other dona. to const. H. S. CHUBB, H. M.	61 48—86 44

TEXAS.

Austin, Tillotson Church of Christ,	3 15
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INDIANA.

Bremen, Rev. L. S. Keen,	1 00
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KENTUCKY.

Williamsburg, Mrs. J. C. Bateham, thank-offering because the "Debt" is paid 10 00

MISSOURI.

Cole Camp, Cong. ch. add'l 70
St. Louis, Compton Hill Cong. ch. 30 00—30 70

OHIO.

Akron, 1st Cong. ch. 100 00
Bellevue, 1st Cong. ch. 8 25
Brecksville, Ben. E. Coates, 150 00
Cleveland, Pilgrim Cong. ch., 90; Plymouth Cong. ch., 64.50; Euclid Ave. Cong. ch. with other dona. to const. Mrs. MARIA E. TORRY and Mrs. SUSAN JENNY, H. M., and towards salary Rev. W. E. Fay, Central Africa, 50.61; Lakewood Cong. ch., towards support Rev. W. E. Fay, 10; Franklin-ave. Cong. ch., for do. 8.33; Lake View Cong. ch., for do. 5; Rev. H. A. Schaffner, for the "Forward Movement," 10, 238 44
Cuyahoga Falls, 1st. Cong. ch. 17 00
Hartford, Cong. ch. 11 50
Hudson, Cong. ch. 11 00
Lodi, Cong. ch. 9 63
Lyme, Cong. ch. 19 15
Nebo, Cong. ch. 5 00
Oberlin, Students of Oberlin College towards support Rev. Cyrus A. Clark, 150; Helen Noyes, 25, 175 00
Painesville, W. A. Hillis, 10 00
Portsmouth, Mrs. Mary Blankmeyer, for the "Forward Movement," 5 00
Saybrook, Cong. ch. 23 00
Sherwood, Ella Palmer 5 00
Strongsville, Rev. H. J. Wilkins, for work in Armenia, 2 50
Twinsburg, Cong. ch. 8 00
Windham, T. Wales, 1 00
Youngstown, J. J. Thomas, M.D., for work in Turkey, 10 00—809 47

ILLINOIS.

Chicago, U. P. Cong. ch., m. c., 12.12; Brainerd Cong. ch., 8, 20 12
Earlville, J. A. D. 25 00
Evanston, Cong. ch. 15 50
Gross Park, Cong. ch. 4 12
Hinsdale, Cong. ch. 17 72
Illini, Cong. ch. 9 00
Marseilles, Dr. R. N. Baughman, 99 76
Milburn, Y. P. S. C. E., for the "Forward Movement," 2 50
North Aurora, Cong. ch. 47 48
Ontario, Cong. ch. 11 56
Paxton, Cong. ch. 67 91
Payson, Cong. ch., 14.42; Mrs. Anna C. T. Robbins to const. ERNEST THOMPSON ROBBINS, H. M., 100, 114 42
Peoria, Rev. A. A. Stevens, 2 00
Rollo, Cong. ch. 9 20
Rosemond, Cong. ch. 10 86
Stark, Emma McKenzie, 5 00
St. Charles, Cong. ch. 30 70
Sterling, Cong. ch. 31 13
Sycamore, 1st Cong. ch. 68 72
Toulon, Cong. ch., to const. with other dona. Rev. GEO. A. FRANCIS, H. M. 34 56
West Pullman, Cong. ch. 5 50—632 76

MICHIGAN.

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Cass City, A friend, 5 00
Clinton, Cong. ch., 10; W. S. Kimball, 50 60 00
Detour, "In His Name," 2 56
Dorr, 1st Cong. ch. 6 66
Eaton Rapids, 1st Cong. ch. 10 00

Gaylord, Cong. ch. 1 50
Harrison, Cong. ch. 6 00
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Legacies.—Detroit, Miss Frances Curtis Wright, by L. M. Curtis, Ex'r, 200 00
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WISCONSIN.

Bangor, Cong. ch. 3 50
Beloit, 1st Cong. ch. 144 85
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Viroqua, Cong. ch. 6 77
Whitewater, Cong. ch. 29 34—327 90

IOWA.

Alden, Cong. ch. 6 70
Creston, Mrs. M. M. Pinkerton, for the "Forward Movement," 1 00
Davenport, Edwards Cong. ch. 69 40
Goldfield, E. and H. Philbrook, 5 00
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Nashua, Effie Stocks for the work in Turkey, 1 00
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381 65

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Ask Creek, Cong. ch. 1 00
Benson, Cong. ch. 2 25
Dawson, Cong. ch. 4 00
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Minneapolis, Lyndale Cong. ch. 37 50
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Princeton, Cong. ch. 10 87
Wabasha, Cong. ch. 14 40
Worthington, Ün. Cong. ch. 2 85—265 25

MINNESOTA. — Austin, 1st Cong. Sab. sch., 26.02; Minneapolis, 1st Cong. Sab. sch., 15.78; North Branch, Cong. Sab. sch., 81c; Wabasha, Cong. Sab. sch., 1.60,	44 21
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	703 75

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MICHIGAN. — Eaton Rapids, Cong. Sab. sch.	3 67
MINNESOTA. — Northfield, Cong. Sab. sch.	6 22
	87 20

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	107 02

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VERMONT. — Bellows Falls, 1st Cong. Sab. sch. of which 10 from Jun. Aux. of Mt. Kilb. Mis. Cir., and 5 from Y. P. S. C. E., 132; Brattleboro, Centre Cong. ch., Two friends, 60; Springfield, Adna Brown, 100, and James Hartness, 100,	392 00
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Income of the Avery Fund for Missionary Work in Africa, 1817 27

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NEW HAMPSHIRE. — Laconia, Mrs. V. Cook, for work in Madura,	10 00

VERMONT.—St. Johnsbury, Sab. sch. of South Cong. ch., for school work, Harpoot, MASSACHUSETTS.—Andover, Chapel Cong. ch., for Armenian helpers, 52.60; Auburndale, Cong. Sab. sch., for Girls' Boarding School, care Mrs. H. T. Perry, 33; Boston, Two friends, Park-st ch., for work of Rev. G. T. Washburn, 100; Cong. Sab. sch. (Brighton), for Miss E. C. Wheeler, 25; Mrs. M. F. Keene (Brighton), for native agency, 25; Mrs. A. F. Spaulding (Brighton), for native agency, 25; J. W. Field, for native pastors, 50; Winthrop ch. (Charlestown), for Rev. Edward Chester, 10; Boxford, Several friends, for use of Rev. Edward Fairbank, 15; Cambridge, C. H. Warner, for native agencies, East Turkey, 25; Clinton, Mrs. Maria H. Haskell, to restore appropriations, East Turkey, 100; Dalton, Mrs. Parker's Sab. sch. class, for student, Marsovan, 8; do., Cong. sab. sch., for pupils, Marsovan, 40; Danvers, Maple-st. ch., "T," to restore appropriations in Turkey, 21.56; Fall River, A friend, to restore native agencies, East Turkey, 20; Leominster, Y. P. S. C. E., for student, Madura, 15; Lowell, Kings' Daughters of High-st ch., for native preacher, Madura, 30; Marlboro, Chinese Sab. sch. of Union Cong. ch., for work, care Rev. C. R. Hager, 17.25; Medford, Rev. John Barstow, for native agencies, East Turkey, 10; Newton, Eliot ch., A friend, for use of Rev. J. E. Tracy, 25; South Framingham, Grace Cong. ch., for work, care Rev. A. Fuller, 50; Springfield, North ch. (of wh. 12 from Y. P. S. C. E.), for work, care Rev. H. J. Bruce, 46.79; do., Mrs. M. D. Chapman, 30, and Mrs. Harriet S. C. Birnie, 30, both for school work, care Dr. Edward Chester; Warren, A friend, for native pastors, Harpoot, 5; Whitinsville, Rev. J. R. Thurston, for pupils, care Rev. C. F. Gates, 15; —, A friend, for Rev. W. P. Elwood, 5.

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70 00

ILLINOIS.—Chicago, Faculty of Chicago Theol. Sem., for work of Rev. C. N. Ransom, 95; Friends, by Rev. D. A. Richardson, for native pastor, 35; Stillman Valley, Cong. ch., for work of Rev. and Mrs. F. W. Bates, 29.51, 159 51

IOWA.—Belmond, Cong. Sab. sch., for missionaries in Armenia, 5; Newton, Cong. ch., for building church, care Rev. George D. Marsh, 20, 25 00

MICHIGAN.—Highland, through Rev. H. G. Bissell, for pupils, care Miss E. R. Bissell, 10 00

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CALIFORNIA.—San Raphael, Rev. W. P. Hardy, for native preacher, Madura, 25 00

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INCOME ENDOWMENT ANATOLIA COLLEGE.

129 00 Income from Blank Memorial Fund for scholarship, 39 00
2,904 09
85 00 Donations received in April, 44,922 07
Legacies, 8,452 87
53,374 94

19 29 Total from September 1, 1895, to April 30, 1896, Donations, \$402,541.61;
5 00 Legacies, \$83,458.59=\$486,000.20

FOR YOUNG PEOPLE.

THE YOUNG PEOPLE OF MICRONESIA.

THE *Morning Star* arrived at Honolulu on March 16, after its thirteenth annual voyage to Micronesia. A letter from Captain Garland in reference to the vessel may be expected before long, but failing of that now, we give for the young people some incidents from Micronesia, drawn chiefly from the journal letter of Mrs. Garland, the wife of the captain, who remained on Kusaie while the *Star* was making her trips through the several island groups.

The people of the Marshall and the Gilbert groups speak different languages, and since these islands are all coral and but a few feet above the water, and with comparatively little vegetation, the food is limited to cocoanuts and breadfruit and pandanus, and it is not prudent for American missionaries to attempt to live on them for any long period. How then shall these islands be reached with the



A CORAL ISLAND OF MICRONESIA.

gospel message? Only by native preachers and teachers who are accustomed to that scanty mode of living. But how shall these native preachers and teachers be prepared for that work? The method adopted, as some of you know, is to take them from their native islands to Kusaie, which is from 400 to 600 miles distant. This is a high island, as you will see by the picture on the next page, having mountains and streams, where good gardens can be cultivated. It is no little task for your vessel, the *Morning Star*, to go around the Marshall and Gilbert groups, collect the young people, bring them up to Kusaie for a year of study, and then on the next annual voyage to take them back that they may visit their old homes and friends, and after a brief stay bring most of them back again to Kusaie for further study. It takes the *Star* several weeks to go through each of these groups, aside from its voyage westward to Ruk and to the Mortlocks and other of the Caroline Islands.

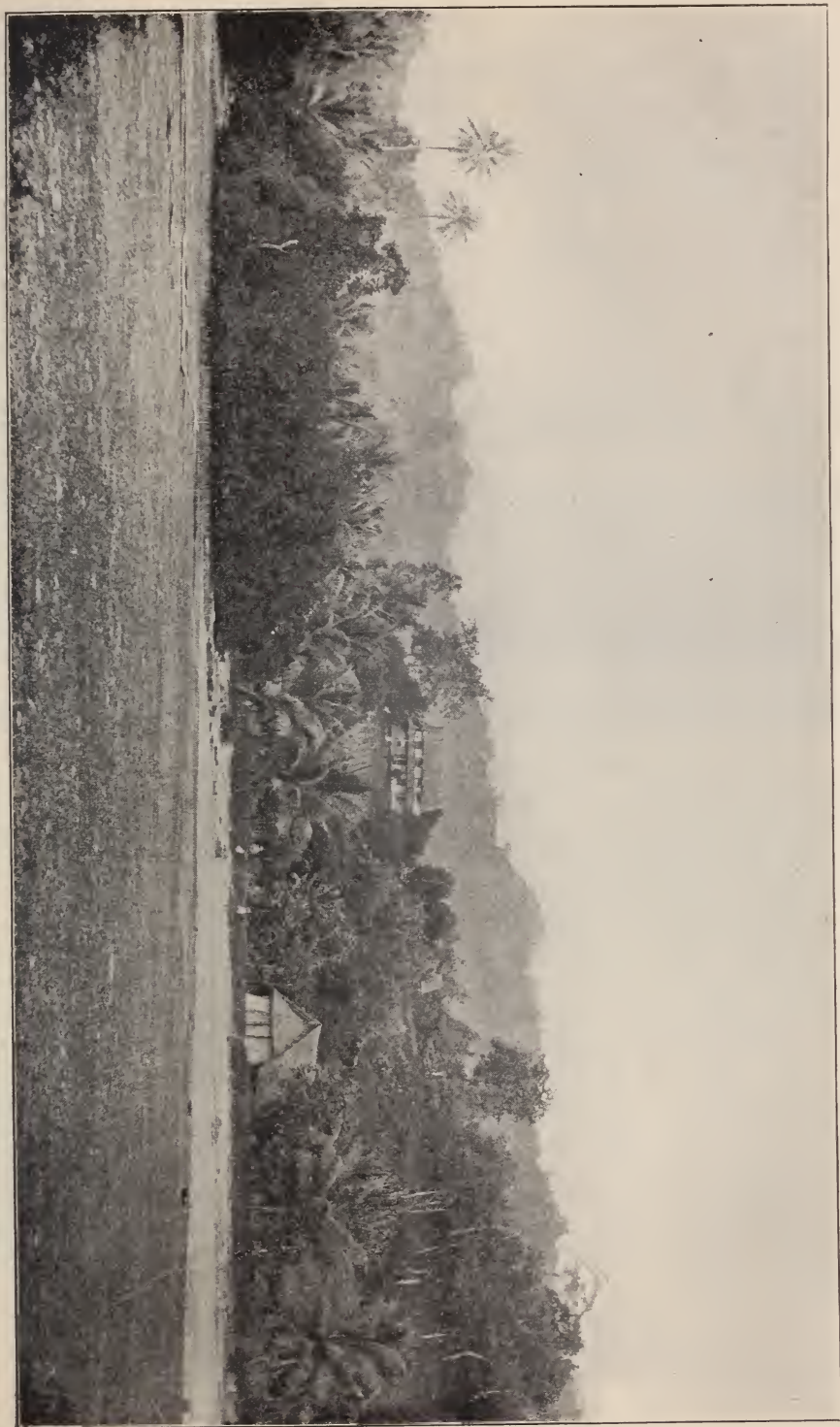
After some years of study at the Training Schools at Kusaie, these native young men and women are taken back to the islands from which they came, and become preachers and teachers of their own people.

In her journal-letter Mrs. Garland reports the sending out in November last, of some Gilbert young men and women who had been in the Training School for some time. On the morning when the *Star* was to sail, two young men were married to two of the girls from the same group, Abera taking Boaia for his wife, and Taokai taking Abana. The last couple came from Apaiang, the island on which Dr. Hiram Bingham attempted to live, and did live so long. Of the wedding and of the brides, Mrs. Garland says : —

“Abana and Boaia, in their simple white dresses, with the silver cross at the neck and shining braids tied with white ribbons, stood beside the young men in their black clothes, with faces serious and thoughtful. It would be impossible to find two girls who will be missed as much as these will be in the schools; Abana, strong, mature, always cheerful and willing, a *solid* girl in every way, one on whom we could depend, and on whom responsibility could safely rest; Boaia, quick and deft with her hands, with a sense of the beautiful and artistic appreciation very rare among the islanders, quiet and gentle. Both girls came in 1890, and have grown to be a very dear part of the school family, and lately almost indispensable, since so many new members have come in and so many of the old scholars have been sent out. But after all it is those who can be least spared who are best prepared to go. Can you wonder that they clung to us until the last moment?”

Some of these young people who come from heathen homes, if they can be called *homes*, and are brought to Kusaie, prove to be very bright and teachable, and their teachers become exceedingly attached to them. Mrs. Garland writes of six little Gilbert Island girls with whom she held private meetings, since they seemed to be too young to get all the instruction they needed in the meetings of the older people. The first meeting with these girls she describes as follows : —

“They seemed to feel it a very important occasion, as they sat before me in a solemn little row, with their Bibles and hymn books. I told the story of Christ receiving the children, imagining a Hebrew mother with a sick child who went to Jesus and persuaded her friends to keep her company with their little ones. Then we talked over some of the things that it would please Jesus to have these girls do, and each promised to try to overcome one fault this week, for His sake. I gave each a slip of paper, and after meeting they took a little time to think, and then each wrote on her paper what she considered the hardest fault for her to fight against, and against which she would fight for this week. I am the only one to see the papers. One paper, in its cramped, childish writing is quite pathetic. It says, ‘I am Rera, and there is just one thing which is a stumbling-block to me every day — *limes*.’ You see the limes have been scarce here, and it has been necessary to make a strict rule that no girl shall help herself to any, but bring into the house any limes she may find under the trees. Whenever it is possible, and when all can share alike, the girls are allowed to have some. But the limes are a great source of temptation, for nearly all the girls are fond of them, and the small Rera was so ingenuous in her confession that I thought,



KUSAIE FROM THE HARBOR. MR. CHANNON'S HOUSE AND THE BOATHOUSE.

‘Dear child, I hardly think you are the only one that finds the limes a stumbling-block.’ ”

One of the interesting incidents of the year at Kusaie was the coming into the harbor of a German man-of-war. Germany claims to own the Marshall group of islands, and a few years since a commissioner was sent for these islands, who resides at Jaluij. The first commissioner was not very friendly to the missionary work, and there were a good many misunderstandings. It was feared that he might prevent the taking of pupils to Kusaie for study. But a year or two ago another commissioner came, and a better understanding was secured and the Christian work in the group has not been seriously hindered. When the *Star* last visited Jaluij, the commissioner promised that he would go to Kusaie as soon as a German man-of-war arrived, and on the 10th of December last the vessel suddenly appeared in the harbor. There was no time to make special preparation to receive this high official, but Mrs. Garland had previously taught the girls the tune of the German national song, “The Watch on the Rhine.”



BUTARITARI, GILBERT ISLANDS, FROM THE SEA.

She hurriedly wrote on the blackboard two verses of words in English, and drilled the girls in singing them for about half an hour. Suddenly the Marshall Island chief, Letokwa, who came with the commissioner, appeared on shore and seemed very glad to see all the Marshall Island girls, and there soon followed him the commissioner himself, with the captain and the first lieutenant of the man-of-war. Mrs. Garland explained to them that the girls would like to sing a hymn in their honor, and consent was given. The girls sang the two verses finely, and Mrs. Garland writes: “As I left the organ, Dr. Irmer jumped from his chair and grasped my hand, saying, ‘I gif you my gompliments; it is a great surprise,’ etc., with genuine tears in his eyes. He said a great deal, in his demonstrative way, of the great pleasure it had given him, and his astonishment that natives could learn to sing so harmoniously. Turning to Dr. Pease, the commissioner said, ‘When I come home to Germany, I will tell how I have this great pleasure to hear in your school in Kusaie our national air, so very sweet and good. It is so great surprise.’ Later on the commissioner, as he was leaving, turned to say, ‘You shall have so many girls as you like from the Marshall Islands.’ ”

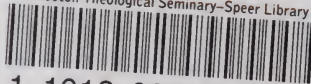
Was not this a delightful incident? Perhaps that fine singing may have much to do in the future with progress of the gospel among the many islands of the Marshall group.

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